

英文版

BUSHIDO

The Soul of Japan

Inazo Nitobe

新渡戸稲造 = 著

Bushido is the code of moral principles
which the knights were required or
instructed to observe.

武士道



Inazo Nitobe

Inazo Nitobe (1862-1933) was born in Morioka, Iwate prefecture. After graduating from Sapporo Agricultural School, he went to the United States and Germany, where he studied agriculture and economics, and etc. On his return to Japan, he held various positions in education, and taught a great many students. From 1920 to 1926, he stayed in Geneva as Under-Secretary General of the League of Nations. After retiring from that post, he contributed his life to peace. In 1933 he died in Banff, Canada.



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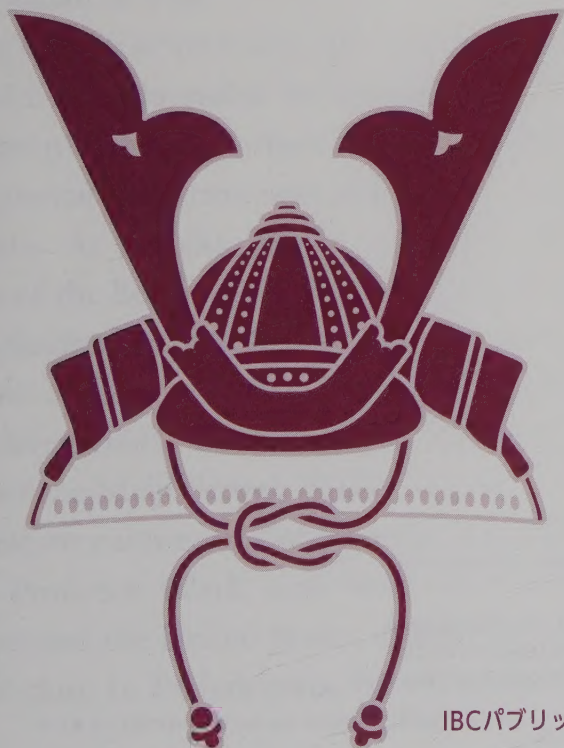
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本書の英文は、新渡戸稲造の原文、BUSHIDO: The Soul of Japan の通りとしました。
欄外の†は原注です。

On Reading *Bushido—The Soul of Japan*

There is something I want you to know when reading *Bushido—The Soul of Japan*.

That something, you might imagine, is what motivated Inazo Nitobe to consider publishing a book of this kind in English.

Nitobe wrote *Bushido* in 1900, right on the eve of Russo-Japanese War.

Nitobe was born to a warrior under the Kubota Domain. Near the end of the Edo Period, the Nambu (Southern) Domain, which actively opposed the new government army, sent warriors to the Kubota Domain. As a child, Nitobe witnessed the tragic events of the Boshin War, and was taught more than most children the essence of what it means to be a warrior. So this path is one that he himself surely considered much over the years. However, as he entered the Meiji Period, Nitobe became a devotee of Western culture. In Hokkaido, he was influenced by a Professor Clark, and soon after studied in Europe and the United States, eventually becoming a Christian. In Philadelphia, he became a Quaker,

a denomination within Christianity particularly known for its emphasis on spiritual purity in action.

So what likely led Nitobe, a man devoted to God who exhorted a philosophy of benevolence, to introduce Americans to *bushido*, part of his Japanese identity?

As Japan faced an imminent threat from Russia, Nitobe, on the one hand, spoke out in opposition to war in the same way as figures like Kanzo Uchimura did. On the other hand, by introducing the Japanese aesthetic to a foreign audience, he probably sought to cultivate a sense of admiration of Japan among Europeans and Americans, in what was likely an expression of love for his homeland.

From his behavior, in striving to have others understand his background, we can also begin to see into the straightforward, optimistic intentions Nitobe held as a Christian.

When *Bushido* was actually released, helped in no small part by the fluent English used, the book became an instant topic of conversation in American society. It is said that the book became a favorite of Theodore Roosevelt, the U.S. president at the time, who helped broker peace talks during the Russo-Japanese War.

The question now then is this: was *Bushido* simply a literary work for introducing the Japanese worldview

abroad? In actuality, this book was also a work illustrating the struggle of an international individual caught between two cultures.

It represents both the blending of and conflicts between Western civilization and traditional Japanese values.

This issue is one that would continue to constantly trouble Nitobe, and is one that he agonized over.

Some 31 years after penning *Bushido*, Nitobe would face widespread criticism for sounding the alarm on Japan's steady slide into military dictatorship. In parallel, he sought in Europe and the United States to broker greater understanding of the values and culture of the Japanese people. These efforts, however, were in direct opposition to the prevailing trend of the day, and caused Nitobe to lose close friends abroad.

In a sense, Nitobe illustrates the trap into which Japanese people can be pulled all too easily when they become international. Nitobe was forced to struggle with a paradox—the deeper his understanding of the two cultures became, the more isolated he felt from both. At worst, this could be taken mistakenly as simply optimistic opportunism.

Bushido can thus be viewed as a literary masterpiece where a pioneering international person named Nitobe took on the challenge of writing for European and American audiences. At the same time, the book was a plaintive cry from the very soul of Nitobe as a character himself, a Japanese person in his own drama of interaction with the West.

How should we look upon the interstitial space that emerges between the norms of one's homeland and the new culture one takes on? How do we uncover the path to mutual understanding, an issue that all of humanity shares? It is a never-ending theme, and one where humanity itself must pool its intelligence to confront going forward. And yet, it is here that the issue, in a sense, represents a very commonplace yet serious problem, since it necessarily means that those with ties abroad must experience and overcome things individually, rather than collectively.

The year is 1933. Inazo Nitobe, while attending an international conference in Banff, Canada, falls ill just prior to returning to Japan. As a complication, he catches pneumonia and passes away in the port town of Victoria on the western Canadian coast. Because of this connection, Victoria and the Japanese city of Morioka are sister cities, but the path that Japan

took after Nitobe's death was completely antithetical to this development. As everyone now knows, soon thereafter, Japan would start a war with China with no way out, which would eventually expand into an all-out war in the Pacific.

Both in Canada, the last place that Nitobe visited, and the United States, where he had chosen to live as a Christian, people of Japanese descent were forced into internment camps; people living as Nitobe had, as part of the international community, suffered in this chasm that emerged between their homeland and their countries of residence. And the things that anguished Nitobe are still experienced to varying degrees by many businesspeople active across the globe, or by Japanese residents abroad who bear the brunt of the worsening relationship between Japan and China, or other such concerns.

When *Bushido* is read in this light, the individual sentences that capture the traditions of Japan in such amazing detail should enable the reader to discover from them an issue that is the same for the entire world—what does it really mean to be global?

Yoji Yamakuse

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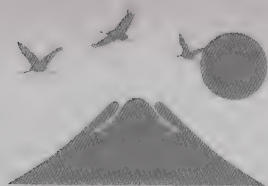
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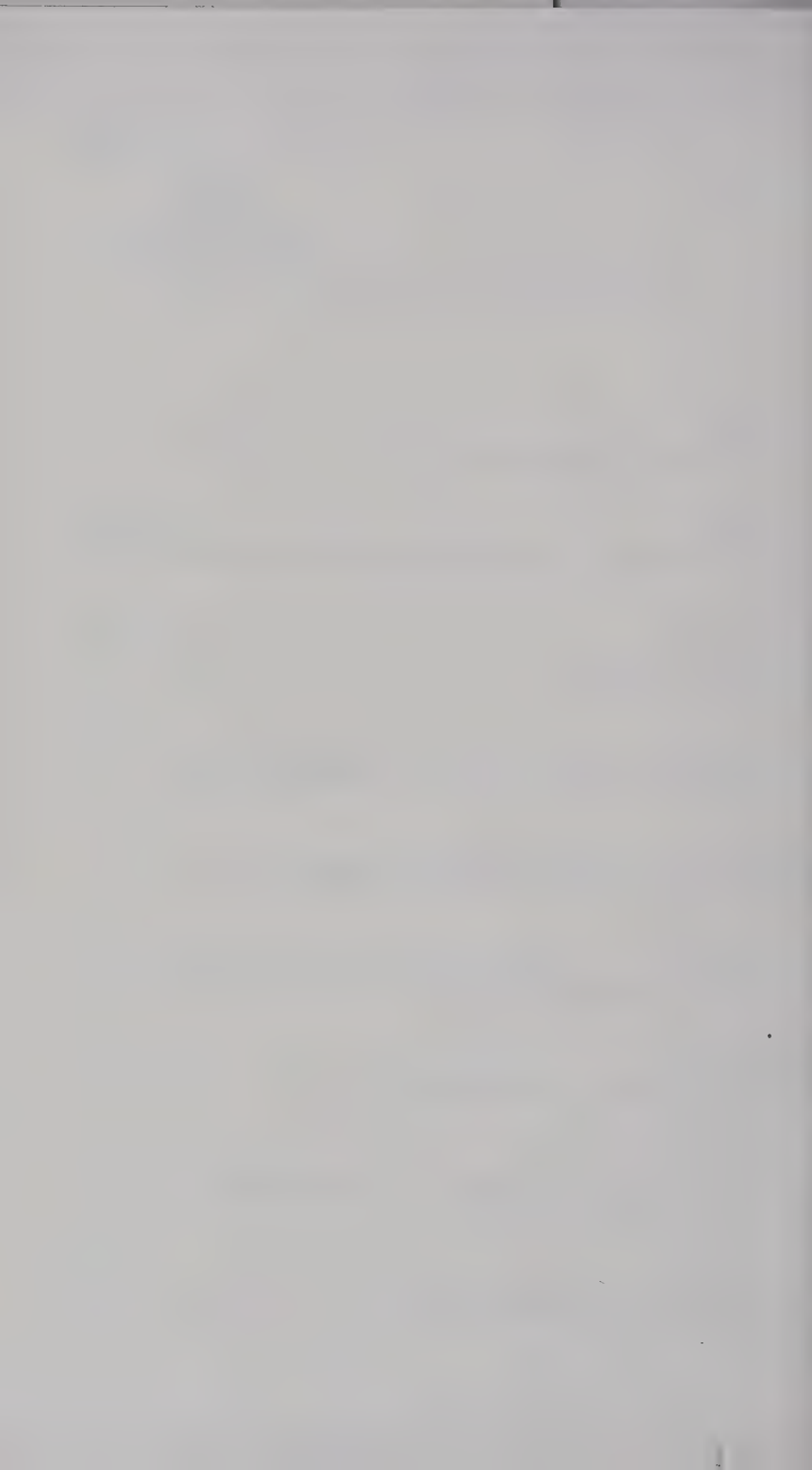
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BUSHIDO
The Soul of Japan

Inazo Nitobe

Preface to the First Edition

About ten years ago, while spending a few days under the hospitable roof of the distinguished Belgian jurist, the lamented M. de Laveleye, our conversation turned during one of our rambles, to the subject of religion. “Do you mean to say,” asked the venerable professor, “that you have no religious instruction in your schools?” On my replying in the negative, he suddenly halted in astonishment, and in a voice which I shall not easily forget, he repeated “No religion! How do you impart moral education?” The question stunned me at the time. I could give no ready answer, for the moral precepts I learned in my childhood days were not given in schools; and not until I began to analyse the different elements that formed my notions of right and wrong, did I

□jurist 法学者 □lamented 惜しまれる □M. ～さん《フランス語》
□ramble 散歩 □venerable 敬うべき □impart ～を授ける □precept (道
徳的指針としての)教え □notions of right and wrong 善惡の観念

find that it was Bushido that breathed them into my nostrils.

The direct inception of this little book is due to the frequent queries put by my wife as to the reasons why such and such ideas and customs prevail in Japan.

In my attempts to give satisfactory replies to M. de Laveleye and to my wife, I found that without understanding feudalism and Bushido,[†] the moral ideas of present Japan are a sealed volume.

Taking advantage of enforced idleness on account of long illness, I put down in the order now presented to the public some of the answers given in our household conversation. They consist mainly of what I was taught and told in my youthful days, when feudalism was still in force.

† Pronounced Boóshee-doh'. In putting Japanese words and names into English, Hepburn's rule is followed, that the vowels should be used as in European languages, and the consonants as in English.

□ inception 発端 □ query 質問 □ prevail 広く行き渡る □ feudalism 封建制
□ sealed 封印された □ enforced 強制的な □ on account of ~の理由で
□ Hepburn's rule ヘボン式

Between Lafcadio Hearn and Mrs. Hugh Fraser on one side and Sir Ernest Satow and Professor Chamberlain on the other, it is indeed discouraging to write anything Japanese in English. The only advantage I have over them is that I can assume the attitude of a personal defendant, while these distinguished writers are at best solicitors and attorneys. I have often thought, — “Had I their gift of language, I would present the cause of Japan in more eloquent terms!” But one who speaks in a borrowed tongue should be thankful if he can just make himself intelligible.

All through the discourage I have tried to illustrate whatever points I have made with parallel examples from European history and literature, believing that these will aid in bringing the subject nearer to the comprehension of foreign readers.

Should any of my allusions to religious subjects and to religious workers be thought slighting, I trust my attitude toward Christianity itself will not be questioned. It is with ecclesiastical methods and with

□ Lafcadio Hearn ラフカディオ・ハーン □ Hugh Fraser メアリー・クロフォード・フレイザー《イギリスの外交官夫人》 □ Sir Ernest Satow アーネスト・サトウ卿《イギリスの外交官。駐日公使》 □ Chamberlain バジル・ホール・チェンバレン《イギリスの日本研究家》 □ eloquent 雄弁な □ illustrate (例示や比較などで)説明する □ slighting 軽蔑的な □ ecclesiastical 教会に関する

the forms which obscure the teachings of Christ, and not with the teachings themselves, that I have little sympathy. I believe in the religion taught by Him and handed down to us in the New Testament, as well as in the law written in the heart. Further, I believe that God hath made a testament which may be called “old” with every people and nation,—Gentile or Jew, Christian or Heathen. As to the rest of my theology, I need not impose upon the patience of the public.

In concluding this preface, I wish to express my thanks to my friend Anna C. Hartshorne for many valuable suggestions.

Inazo Nitobe

□ obscure ～を曖昧にする □ Him 神に □ New Testament 新約聖書
□ hath have の直説法三人称単数・現在形 □ Gentile 非ユダヤ人 □ Heathen
異教徒 □ impose 強いる



Chapter 1

Bushido as an Ethical System

Chivalry is a flower no less indigenous to the soil of Japan than its emblem, the cherry blossom; nor is it a dried-up specimen of an antique virtue preserved in the herbarium of our history. It is still a living object of power and beauty among us; and if it assumes no tangible shape or form, it not the less scents the moral atmosphere, and makes us aware that we are still under its potent spell. The conditions of society which brought it forth and nourished it have long disappeared; but as those far-off stars which once were and are not, still continue to shed their rays upon us, so the light of chivalry, which was a child of feudalism, still illuminates our moral path, surviving its mother institution. It is a pleasure to me to reflect upon this subject in the language of Burke,

□ ethical 道德上の □ chivalry 武士道、騎士道 □ indigenous 土着の
□ emblem 象徴 □ herbarium 植物標本集 □ potent 強力な □ moral path
道德の道 □ Burke エドマンド・バーク《イギリスの政治家、文筆家》

who uttered the well-known touching eulogy over the neglected bier of its European prototype.

It argues a sad defect of information concerning the Far East, when so erudite a scholar as Dr. George Miller did not hesitate to affirm that chivalry, or any other similar institution, has never existed either among the nations of antiquity or among the modern Orientals.[†] Such ignorance, however, is amply excusable, as the third edition of the good Doctor's work appeared the same year that Commodore Perry was knocking at the portals of our exclusivism. More than a decade later, about the time that our feudalism was in the last throes of existence, Carl Marx, writing his *Capital*, called the attention of his readers to the peculiar advantage of studying the social and political institutions of feudalism, as then to be seen in living form only in Japan. I would likewise point the Western historical and ethical student to the study of chivalry in the Japan of the present.

† *History Philosophically Illustrated* (3d ed., 1853), vol. ii., p. 2.

□ eulogy 賛辞 □ bier 棺 (台) □ erudite 博学な □ George Miller ジョージ・ミラー《アイルランドの歴史家、哲学者》 □ affirm 証言する □ amply 十分に □ excusable 申し訳の立つ □ Commodore Perry ペリー提督 □ exclusivism 排他主義 (鎖国のこと) □ in the throes of 非常に困難な状況の真ただ中に □ Carl Marx カール・マルクス《ドイツの経済学者、哲学者》

Enticing as is an historical disquisition on the comparison between European and Japanese feudalism and chivalry, it is not the purpose of this paper to enter into it at length. My attempt is rather to relate *firstly*, the origin and sources of our chivalry; *secondly*, its character and teaching; *thirdly*, its influence among the masses; and, *fourthly*, the continuity and permanence of its influence. Of these several points, the first will be only brief and cursory, or else I should have to take my readers into the devious paths of our national history; the second will be dwelt upon at greater length, as being most likely to interest students of International Ethics and Comparative Ethology in our ways of thought and action; and the rest will be dealt with as corollaries.

The Japanese word which I have roughly rendered Chivalry, is, in the original, more expressive than Horsemanship. *Bu-shi-do* means literally Military-Knight-Ways—the ways which fighting nobles should observe in their daily life as well as in their vocation; in a word, the “Precepts

□enticing 魅力的な □cursory 大ざっぱな □devious 曲がりくねった
□dwelt dwell の過去分詞形 □dwell upon ～について深く論じる □ethics
倫理概念 □corollary 余論 □render 翻訳する □horsemanship 騎士道

of Knighthood," the noblesse oblige of the warrior class. Having thus given its literal significance, I may be allowed henceforth to use the word in the original. The use of the original term is also advisable for this reason, that a teaching so circumscribed and unique, engendering a cast of mind and character so peculiar, so local, must wear the badge of its singularity on its face; then, some words have a national *timbre* so expressive of race characteristics that the best of translators can do them but scant justice, not to say positive injustice and grievance. Who can improve by translation what the German "*Gemüth*" signifies, or who does not feel the difference between the two words verbally so closely allied as the English *gentleman* and the French *gentilhomme*?

Bushido, then, is the code of moral principles which the knights were required or instructed to observe. It is not a written code; at best it consists of a few maxims handed down from mouth to mouth or coming from the pen of some well-known warrior or savant. More frequently it is a code unuttered

□noblesse oblige 高い身分に伴う義務のこと《フランス語》 □henceforth これ以降 □circumscribed 外接した □engender 生ずる □singularity 特異性 □timbre 音色《フランス語》 □Gemüth 心情、心根、気質、気性《古ドイツ語》 □gentilhomme (昔の)貴族、(文語で)紳士《フランス語》 □maxim 金言 □savant 学識豊富な人

and unwritten, possessing all the more the powerful sanction of veritable deed, and of a law written on the fleshly tablets of the heart. It was founded not on the creation of one brain, however able, or on the life of a single personage, however renowned. It was an organic growth of decades and centuries of military career. It, perhaps, fills the same position in the history of ethics that the English Constitution does in political history; yet it has had nothing to compare with the Magna Charta or the Habeas Corpus Act. True, early in the seventeenth century Military Statutes (*Buké Hatto*) were promulgated; but their thirteen short articles were taken up mostly with marriages, castles, leagues, etc., and didactic regulations were but meagerly touched upon. We cannot, therefore, point out any definite time and place and say, "Here is its fountainhead." Only as it attains consciousness in the feudal age, its origin, in respect to time, may be identified with feudalism. But feudalism itself is woven of many threads, and Bushido shares its intricate nature. As in England the

- sanction 拘束力 □ veritable 真の □ Magna Charta マグナカルタ大憲章
□ Habeas Corpus Act 人身保護法《イギリス、1679》 □ Military Statutes
(*Buké Hatto*) 武家諸法度《1615》 □ promulgate (法律を)公布する
□ didactic 教訓的な □ meagerly わずかに □ fountainhead 根源

political institutions of feudalism may be said to date from the Norman Conquest, so we may say that in Japan its rise was simultaneous with the ascendancy of Yoritomo, late in the twelfth century. As, however, in England, we find the social elements of feudalism far back in the period previous to William the Conqueror, so, too, the germs of feudalism in Japan had been long existent before the period I have mentioned.

Again, in Japan as in Europe, when feudalism was formally inaugurated, the professional class of warriors naturally came into prominence. These were known as *samurai*, meaning literally, like the old English *cniht* (knecht, knight), guards or attendants—resembling in character the *soldurii*, whom Cæsar mentioned as existing in Aquitania, or the *comitati*, who, according to Tacitus, followed Germanic chiefs in his time; or, to take a still later parallel, the *milites medii* that one reads about in the history of Mediæval Europe. A Sinico-Japanese word *Bu-ké* or *Bu-shi* (Fighting Knights) was also adopted

□ Norman Conquest ノルマン征服《1066》 □ Yoritomo 源頼朝 □ William the Conqueror ウィリアム征服王《ウィリアム1世の通称》 □ germ 芽生え
 □ inaugurate ～を始動させる □ cniht クニヒト《knightの語源、古英語》
 □ Cæsar ガイウス・ユリウス・カエサル（ジュリアス・シーザー） □ Aquitania
 アキタニア《地名》 □ Tacitus コルネリウス・タキトゥス《帝政期ローマの政治家、
 歴史家》 □ Sinico-Japanese 漢字化した日本語

in common use. They were a privileged class, and must originally have been a rough breed who made fighting their vocation. This class was naturally recruited, in a long period of constant warfare, from the manliest and the most adventurous, and all the while the process of elimination went on, the timid and the feeble being sorted out, and only “a rude race, all masculine, with brutish strength,” to borrow Emerson’s phrase, surviving to form families and the ranks of the samurai. Coming to profess great honour and great privileges, and correspondingly great responsibilities, they soon felt the need of a common standard of behaviour, especially as they were always on a belligerent footing and belonged to different clans. Just as physicians limit competition among themselves by professional courtesy, just as lawyers sit in courts of honour in cases of violated etiquette; so must also warriors possess some resort for final judgment on their misdemeanours.

Fair play in fight! What fertile germs of morality lie in this primitive sense of savagery and childhood.

- manly 男らしい □elimination 除外 □timid 臆病な □feeble 貧弱な
□brutish 粗野な □Emerson ラルフ・ウォルド・エマソン《アメリカの思想家、
哲学者、詩人》 □profess ～を装う □correspondingly 相応に □belligerent
交戦中の □footing 立場 □misdemeanor 不品行 □fertile 肥沃な
□savagery 残忍(性)

Is it not the root of all military and civic virtue? We smile (as if we had outgrown it!) at the boyish desire of the small Britisher, Tom Brown, “to leave behind him the name of a fellow who never bullied a little boy or turned his back on a big one.” And yet, who does not know that this desire is the corner-stone on which moral structures of mighty dimensions can be reared? May I not go even so far as to say that the gentlest and most peace-loving of religions endorses this aspiration? The desire of Tom is the basis on which the greatness of England is largely built, and it will not take us long to discover that *Bushido* does not stand on a lesser pedestal. If fighting in itself, be it offensive or defensive, is, as Quakers rightly testify, brutal and wrong, we can still say with Lessing, “We know from what failings our virtue springs.”† “Sneaks” and “cowards” are epithets of the worst opprobrium to healthy, simple natures. Childhood begins life with these notions, and knighthood also; but, as life grows larger and its relations many-sided, the early faith seeks sanction from higher authority

- Tom Brown トム・ブラウン《小説『トム・ブラウンの学校生活』の主人公》
 □ pedestal 台、根拠 □ Quaker クエーカー教徒 □ Lessing ゴットホルト・エ
 フライム・レッシング《ドイツの劇作家、批評家》 □ epithet 軽蔑の言葉
 □ opprobrium 侮蔑

and more rational sources for its own justification, satisfaction, and development. If military systems had operated alone, without higher moral support, how far short of chivalry would the ideal of knighthood have fallen! In Europe, Christianity, interpreted with concessions convenient to chivalry, infused it nevertheless with spiritual data. "Religion, war, and glory were the three souls of a perfect Christian knight," says Lamartine. In Japan there were several sources of Bushido.

† Ruskin was one of the most gentle-hearted and peace-loving men that ever lived. Yet he believed in war with all the fervor of a worshipper of the strenuous life. "When I tell you," he says in the *Crown of Wild Olive*, "that war is the foundation of all the arts, I mean also that it is the foundation of all the high virtues and faculties of men. It is very strange to me to discover this, and very dreadful, but I saw it to be quite an undeniable fact. . . . I found, in brief, that all great nations learned their truth of word and strength of thought in war; that they were nourished in war and wasted by peace; taught by war and deceived by peace; trained by war and betrayed by peace; in a word, that they were born in war and expired in peace."

□ concession 譲歩 □infuse (考えなどを)吹き込む □Lamartine アルフォ
ンヌ・ド・ラマルティエヌ《フランスのロマン派の詩人、政治家》 □Ruskin ジョ
ン・ラスキン《イギリスの美術評論家》 □fervor 熱烈(さ) □worshipper 崇拜
者 □strenuous 非常に活発な

Chapter 2

Sources of Bushido



I may begin with Buddhism. It furnished a sense of calm trust in Fate, a quiet submission to the inevitable, that stoic composure in sight of danger or calamity, that disdain of life and friendliness with death. A foremost teacher of swordsmanship, when he saw his pupil master the utmost of his art, told him, "Beyond this my instruction must give way to Zen teaching." "Zen" is the Japanese equivalent for the Dhyâna, which "represents human effort to reach through meditation zones of thought beyond the range of verbal expression."[†] Its method is contemplation, and its purport, so far as I understand it, to be convinced of a principle that underlies all

[†] Lafcadio Hearn, *Exotics and Retrospectives*, p. 84.

□ submission 服従 □ composure 沈着 □ calamity 災難 □ disdain ～を見下す □ A foremost teacher of swordsmanship 柳生宗矩《徳川将軍家の剣術師範》 □ Dhyâna デイヤーナ（熟慮、瞑想）《サンスクリット語》 □ verbal 言葉による □ contemplation 瞑想 □ purport ～を意味する

phenomena, and, if it can, of the Absolute itself, and thus to put oneself in harmony with this Absolute. Thus defined, the teaching was more than the dogma of a sect, and whoever attains to the perception of the Absolute raises himself above mundane things and awakes “to a new Heaven and a new Earth.”

What Buddhism failed to give, Shintoism offered in abundance. Such loyalty to the sovereign, such reverence for ancestral memory, and such filial piety as are not taught by any other creed, were inculcated by the Shinto doctrines, imparting passivity to the otherwise arrogant character of the samurai. Shinto theology has no place for the dogma of “original sin.” On the contrary, it believes in the innate goodness and Godlike purity of the human soul, adoring it as the adytum from which divine oracles are proclaimed. Everybody has observed that the Shinto shrines are conspicuously devoid of objects and instruments of worship, and that a plain mirror hung in the sanctuary forms the essential part of its furnishing. The presence of this article is easy

□ dogma 教義 □ attain 達する □ Shintoism 神道 □ sovereign 主権者
□ reverence 崇拜 □ filial piety 孝 □ creed 教義 □ inculcate (思想などを)
植えつける □ original sin 原罪 □ adytum 聖所 □ proclaim ～を公表[宣言]
する

to explain: it typifies the human heart, which, when perfectly placid and clear, reflects the very image of the Deity. When you stand, therefore, in front of the shrine to worship, you see your own image reflected on its shining surface, and the act of worship is tantamount to the old Delphic injunction, "Know Thyself." But self-knowledge does not imply, either in the Greek or Japanese teaching, knowledge of the physical part of man, not his anatomy or his psychophysics; knowledge was to be of a moral kind, the introspection of our moral nature. Mommsen, comparing the Greek and the Roman, says that when the former worshipped he raised his eyes to Heaven, for his prayer was contemplation, while the latter veiled his head, for his was reflection. Essentially like the Roman conception of religion, our reflection brought into prominence not so much the moral as the national consciousness of the individual. Its nature-worship endeared the country to our inmost souls, while its ancestor-worship, tracing from lineage to lineage, made the Imperial family the

- typify ~の象徴となる □placid 穏やかな □Deity 神 □tantamount 等しい □Delphic injunction デルフォイの神託 □thyself 汝自身《古》
□introspection 内省 □Mommsen テオドール・モムゼン《ドイツの歴史家》
□endear ~をいとしいと思わせる □inmost 心の奥の □lineage 血統
□Imperial family 皇室

fountain-head of the whole nation. To us the country is more than land and soil from which to mine gold or to reap grain—it is the sacred abode of the gods, the spirits of our forefathers: to us the Emperor is more than the Arch Constable of a *Rechtsstaat*, or even the Patron of a *Culturstaat*—he is the bodily representative of Heaven on earth, blending in his person its power and its mercy. If what M. Boutmy† says is true of English royalty—that it “is not only the image of authority, but the author and symbol of national unity,” as I believe it to be, doubly and trebly may this be affirmed of royalty in Japan.

The tenets of Shintoism cover the two predominating features of the emotional life of our race.—Patriotism and Loyalty. Arthur May Knapp very truly says: “In Hebrew literature it is often difficult to tell whether the writer is speaking of God or of the Commonwealth; of Heaven or of Jerusalem; of the Messiah or of the Nation itself.”† A similar confusion

† *The English People*, p. 188

□reap 収穫する □abode 住居 □Rechtsstaat 法治国家《ドイツ語》
 □Culturstaat 文化国家 □trebly 3倍に □tenet 教義 □predominating 主流である
 □Boutmy エミール・ブートミー《フランスの文筆家》 □Arthur May Knapp アーサー・メイ・ナップ《アメリカの文筆家》 □Commonwealth 民主国家、共和国

may be noticed in the nomenclature of our national faith. I said confusion, because it will be so deemed by a logical intellect on account of its verbal ambiguity; still, being a frame work of national instinct and race feelings, it never pretends to systematic philosophy or a rational theology. This religion—or, is it not more correct to say, the race emotions which this religion expressed?—thoroughly imbued Bushido with loyalty to the sovereign and love of country. These acted more as impulses than as doctrines; for Shintoism, unlike the Mediæval Christian Church, prescribed to its votaries scarcely any *credenda*, furnishing them at the same time with *agenda* of a straightforward and simple type.

As to strictly ethical doctrines, the teachings of Confucius were the most prolific source of Bushido. His enunciation of the five moral relations between master and servant (the governing and the governed), father and son, husband and wife, older

† *Feudal and Modern Japan*, vol. i., p. 183.

- nomenclature 用語体系 □ deem 見なす □ ambiguity 曖昧さ □ imbue
植え付ける □ votary 信者 □ credenda 信仰の指針 □ agenda 行動基準
□ Confucius 孔子 □ prolific 豊富な、潤沢な

and younger brother, and between friend and friend, was but a confirmation of what the race instinct had recognised before his writings were introduced from China. The calm, benignant and worldly-wise character of his politico-ethical precepts was particularly well suited to the samurai, who formed the ruling class. His aristocratic and conservative tone was well adapted to the requirements of these warrior statesmen. Next to Confucius, Mencius exercised an immense authority over Bushido. His forcible and often quite democratic theories were exceedingly taking to sympathetic natures, and they were even thought dangerous to, and subversive of, the existing social order, hence his works were for a long time under censure. Still, the words of this master mind found permanent lodgment in the heart of the samurai.

The writings of Confucius and Mencius formed the principal text-books for youths and the highest authority in discussion among the old. A mere acquaintance with the classics of these two sages was

□benignant 慈悲深い □politico-ethical 政治道德 □precept (道德的指針としての)教え □Mencius 孟子 □subversive 破壊的な □censure (厳しい)批判 □lodgment 拠点 □sage 賢者

held, however, in no high esteem. A common proverb ridicules one who has only an intellectual knowledge of Confucius, as a man ever studious but ignorant of *Analects*. A typical samurai calls a literary savant a book-smelling sot. Another compares learning to an ill-smelling vegetable that must be boiled and boiled before it is fit for use. A man who has read little smells a little pedantic, and a man who has read much smells yet more so; both are alike unpleasant. The writer meant thereby that knowledge becomes really such only when it is assimilated in the mind of the learner and shows in his character. An intellectual specialist was considered a machine. Intellect itself was considered subordinate to ethical emotion. Man and the universe were conceived to be alike spiritual and ethical. Bushido could not accept the judgment of Huxley, that the cosmic process was unmoral.

Bushido made light of knowledge of such. It was not pursued as an end in itself, but as a means to the attainment of wisdom. Hence, he who stopped short of this end was regarded no higher than a convenient

- esteem 高い評価 □ ridicule 嘲る □ Analects 論語 □ A typical samurai 西郷隆盛のこと □ sot 飲んだくれ □ Another 三浦梅園《江戸時代の自然哲学者、医師》のこと □ pedantic 物知り顔の、学者ぶった □ assimilate 同化する □ subordinate ～を下位に置く □ Huxley トマス・ヘンリー・ハクスリー《イギリスの生物学者》 □ attainment 獲得

machine, which could turn out poems and maxims at bidding. Thus, knowledge was conceived as identical with its practical application in life; and this Socratic doctrine found its greatest exponent in the Chinese philosopher, Wan Yang Ming, who never wearies of repeating, "To know and to act are one and the same."

I beg leave for a moment's digression while I am on this subject, inasmuch as some of the noblest types of *bushi* were strongly influenced by the teachings of this sage. Western readers will easily recognise in his writings many parallels to the New Testament. Making allowance for the terms peculiar to either teaching, the passage, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," conveys a thought that may be found on almost any page of Wan Yang Ming. A Japanese disciple[†] of his says—"The lord of heaven and earth, of all living beings, dwelling in the heart

† Miwa Shissai

□ Socratic ソクラテス的な □ exponent 主唱者 □ Wan Yang Ming 王陽明
《中国の明代の儒学者》 □ weary 疲れる □ To know and to act are one and
the same. 知行合一 □ digression 余談 □ inasmuch as ~なので □ parallel
類似(点) □ make allowance for ~を大目に見る □ peculiar to ~に特有で
ある □ dwell 宿る □ Miwa Shissai 三輪執斎《江戸時代中期の陽明学派の儒学
者》

of man, becomes his mind (*Kokoro*); hence a mind is a living thing, and is ever luminous”: and again, “The spiritual light of our essential being is pure, and is not affected by the will of man. Spontaneously springing up in our mind, it shows what is right and wrong: it is then called conscience; it is even the light that proceedeth from the god of heaven.” How very much do these words sound like some passages from Isaac Pennington or other philosophic mystics! I am inclined to think that the Japanese mind, as expressed in the simple tenets of the Shinto religion, was particularly open to the reception of Yang Ming’s precepts. He carried his doctrine of the infallibility of conscience to extreme transcendentalism, attributing to it the faculty to perceive, not only the distinction between right and wrong, but also the nature of psychical facts and physical phenomena. He went as far as, if not farther than, Berkeley and Fichte, in Idealism, denying the existence of things outside of human ken. If his system had all the logical errors charged to Solipsism, it had all the efficacy of strong

□ spontaneously 自然発生的に □ proceedeth 進む《proceed + -eth》 □ -eth 動詞の三人称単数現在形の語尾《古》 □ Isaac Pennington アイザック・ペニンントン《キリスト友会（クエーカー）の初期メンバーの一人》 □ mystic 神秘主義者 □ infallibility 絶対確実性 □ Berkeley ジョージ・バークレイ《アイルランドの哲学者》 □ Fichte ヨハン・ゴットリーブ・フィヒテ《ドイツの哲学者》 □ Idealism 観念主義 □ Solipsism 唯我論

conviction, and its moral import in developing individuality of character and equanimity of temper cannot be gainsaid.

Thus, whatever the sources, the essential principles which *Bushido* imbibed from them and assimilated to itself, were few and simple. Few and simple as these were, they were sufficient to furnish a safe conduct of life even through the unsafest days of the most unsettled period of our nation's history. The wholesome unsophisticated nature of our warrior ancestors derived ample food for their spirit from a sheaf of commonplace and fragmentary teachings, gleaned as it were on the highways and byways of ancient thought, and, stimulated by the demands of the age, formed from these gleanings a new and unique type of manhood. An acute French savant, M. de la Mazelière, thus sums up his impressions of the sixteenth century: "Toward the middle of the sixteenth century, all is confusion in Japan, in the government, in society, in the church. But the civil wars the manners returning to barbarism, the necessity for

□ conviction 確信 □ equanimity 平静 □ gainsay 否定する □ imbibe 吸収する
□ sheaf (まとめた)束 □ fragmentary 断片的な □ glean 拾い集める
□ byway 脇道 □ Mazelière マルキス・ド・ラ・マズリエール《フランスの学者》

each to execute justice for himself,—these formed men comparable to those Italians of the sixteenth century, in whom Taine praises ‘the vigorous initiative, the habit of sudden resolutions and desperate undertakings, the grand capacity to do and to suffer.’ In Japan as in Italy ‘the rude manners of the Middle Ages’ made of man a superb animal, ‘wholly militant and wholly resistant.’ And this is why the sixteenth century displays in the highest degree the principal quality of the Japanese race, that great diversity which one finds there between minds (*esprits*) as well as between temperaments. While in India and even in China men seem to differ chiefly in degree of energy or intelligence, in Japan they differ by originality of character as well. Now, individuality is the sign of superior races and of civilisations already developed. If we make use of an expression dear to Nietzsche, we might say that in Asia, to speak of humanity is to speak of its plains; in Japan as in Europe, one represents it above all by its mountains.”

To the pervading characteristics of the men of

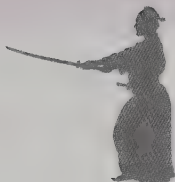
- Taine イポリート・テース《フランスの哲学者、批評家、文学史家》 □ diversity 多様性 □ vigorous 精力的な □ esprit 精神、エスプリ《フランス語》
 □ temperament 気質 □ dear to (人)にとって大切な □ Nietzsche フリード
 リヒ・ニーチェ《ドイツの哲学者》 □ pervade 浸透する

whom M. de la Mazelière writes, let us now address ourselves. I shall begin with Rectitude.

□ rectitude 義

Chapter 3

Rectitude or Justice



Here we discern the most cogent precept in the code of the samurai. Nothing is more loathsome to him than underhand dealings and crooked undertakings. The conception of Rectitude may be erroneous—it may be narrow. A well-known bushi defines it as a power of resolution;—“Rectitude is the power of deciding upon a certain course of conduct in accordance with reason, without wavering;—to die when it is right to die, to strike when to strike is right.” Another speaks of it in the following terms: “Rectitude is the bone that gives firmness and stature. As without bones the head cannot rest on the top of the spine, nor hands move nor feet stand, so without rectitude neither talent nor learning can make of a human frame a samurai. With it the

□ discern 識別する □ cogent 説得力がある □ loathsome 忌まわしい
□ crooked 不正直な □ erroneous 誤りのある □ A well-known bushi 林子
平《江戸寛政期の経世論家》のこと □ waver 揺れ動く □ Another 真木保臣《尊
攘派の中心を担った一人》のこと

lack of accomplishments is as nothing." Mencius calls Benevolence man's mind, and Rectitude or Righteousness his path. "How lamentable," he exclaims, "is it to neglect the path and not pursue it, to lose the mind and not know to seek it again! When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind and do not know to seek for it." Have we not here "as in a glass darkly" a parable propounded three hundred years later in another clime and by a greater Teacher, Who called Himself *the* Way of righteousness, through whom the lost could be found? But I stray from my point. Righteousness, according to Mencius, is a straight and narrow path which a man ought to take to regain the lost paradise.

Even in the latter days of feudalism, when the long continuance of peace brought leisure into the life of the warrior class, and with it dissipations of all kinds and accomplishments of gentle arts, the epithet *Gishi* (a man of rectitude) was considered superior to any name that signified mastery of learning or

- benevolence 博愛 □ lamentable 残念な □ fowl ニワトリ □ parable 比
 喩 □ propound 提唱する □ a greater teacher イエス・キリストのこと
 □ righteousness 正しさ、公正 □ dissipation 浪費、気晴らし □ epithet 形
 容辞

art. The Forty-seven Faithfuls—of whom so much is made in our popular education—are known in common parlance as the Forty-seven *Gishi*.

In times when cunning artifice was liable to pass for military tact and downright falsehood for *ruse de guerre*, this manly virtue, frank and honest, was a jewel that shone the brightest and was most highly praised. Rectitude is a twin brother to Valour, another martial virtue. But before proceeding to speak of Valour, let me linger a little while on what I may term a derivation from Rectitude, which, at first deviating slightly from its original, became more and more removed from it, until its meaning was perverted in the popular acceptance. I speak of *Gi-ri*, literally the Right Reason, but which came in time to mean a vague sense of duty which public opinion expects an incumbent to fulfil. In its original and unalloyed sense, it meant duty, pure and simple,—hence, we speak of the *Giri* we owe to parents, to superiors, to inferiors, to society at large, and so forth. In these instances *Giri* is duty; for what

□ parlance 専門[業界]用語 □ Forty-seven Faithfuls 赤穂浪士 □ artifice 策略
□ ruse de guerre 計略《フランス語》 □ Valour 勇気 □ derivation 派生
□ deviate それる □ pervert ～を曲解する □ incumbent 現職者
□ unalloyed 純粋な □ superior 目上の人 □ inferior 目下の人

else is duty than what Right Reason demands and commands us to do? Should not Right Reason be our categorical imperative?

Giri primarily meant no more than duty, and I dare say its etymology was derived from the fact, that in our conduct, say to our parents, though love should be the only motive, lacking that, there must be some other authority to enforce filial piety; and they formulated this authority in *Giri*. Very rightly did they formulate this authority—*Giri*—since if love does not rush to deeds of virtue, recourse must be had to man's intellect and his reason must be quickened to convince him of the necessity of acting aright. The same is true of any other moral obligation. The instant Duty becomes onerous, Right Reason steps in to prevent our shirking it. *Giri* thus understood is a severe taskmaster, with a birch-rod in his hand to make sluggards perform their part. It is a secondary power in ethics; as a motive it is infinitely inferior to the Christian doctrine of love, which should be *the* law. I deem it a product of

- imperative 命令 □ etymology 語源 □ recourse 頼みとするもの
□ onerous 厄介な □ taskmaster 親方 □ birch-rod カバの木の棒《鞭のこと》
□ sluggard 怠け者

the conditions of an artificial society—of a society in which accident of birth and unmerited favour instituted class distinctions, in which the family was the social unit, in which seniority of age was of more account than superiority of talents, in which natural affections had often to succumb before arbitrary man-made customs. Because of this very artificiality, *Giri* in time degenerated into a vague sense of propriety called up to explain this and sanction that,—as, for example, why a mother must, if need be, sacrifice all her other children in order to save the first-born; or why a daughter must sell her chastity to get funds to pay for the father's dissipation, and the like. Starting as Right Reason, *Giri* has, in my opinion, often stooped to casuistry. It has even degenerated into cowardly fear of censure. I might say of *Giri* what Scott wrote of patriotism, that “as it is the fairest, so it is often the most suspicious, mask of other feelings.” Carried beyond or below Right Reason, *Giri* became a monstrous misnomer. It harboured under its wings every sort of sophistry

□ artificial society 人為社会 □ unmerited 不相応の □ class distinctions 階級格差 □ seniority 年上 □ succumb 屈服する □ propriety 妥当性
 □ sanction 認める □ chastity 貞操 □ casuistry 詭弁 □ Scott ウォルター・スコット《スコットランドの詩人、作家》 □ sophistry 詭弁

and hypocrisy. It would have been easily turned into a nest of cowardice, if Bushido had not a keen and correct sense of courage, the spirit of daring and bearing.

□hypocrisy 偽善 □cowardice 臆病 □daring 豪胆 □bearing 辛抱

Chapter 4

Courage, the Spirit of Daring and Bearing



Courage was scarcely deemed worthy to be counted among virtues, unless it was exercised in the cause of Righteousness. In his *Analects* Confucius defines Courage by explaining, as is often his wont, what its negative is. “Perceiving what is right,” he says, “and doing it not, argues lack of courage.” Put this epigram into a positive statement, and it runs, “Courage is doing what is right.” To run all kinds of hazards, to jeopard one’s self, to rush into the jaws of death — these are too often identified with Valour, and in the profession of arms such rashness of conduct — what Shakespeare calls “valour misbegot” — is unjustly applauded; but not so in the Precepts of Knighthood. Death for a cause unworthy of dying for, was called a “dog’s death.” “To rush

- wont 習慣 □ epigram エピグラム《短い風刺詩》 □ rashness 無分別
□ conduct 行為 □ Shakespeare ウィリアム・シェイクスピア《イギリスの劇作家、詩人》 □ misbegot 未婚の母から生まれた □ dog’s death 犬死

into the thick of battle and to be slain in it," says a Prince of Mito, "is easy enough, and the merest churl is equal to the task; but," he continues, "it is true courage to live when it is right to live, and to die only when it is right to die" — and yet the prince had not even heard of the name of Plato, who defines courage as "the knowledge of things that a man should fear and that he should not fear." A distinction which is made in the West between moral and physical courage has long been recognised among us. What samurai youth has not heard of "Great Valour" and the "Valour of a Villain?"

Valour, Fortitude, Bravery, Fearlessness Courage, being the qualities of soul which appeal most easily to juvenile minds, and which can be trained by exercise and example, were, so to speak, the most popular virtues, early emulated among the youth. Stories of military exploits were repeated almost before boys left their mother's breast. Does a little booby cry for any ache? The mother scolds him in this fashion: "What a coward to cry for a trifling pain! What will

- Prince of Mito 徳川光圀《常陸国水戸藩2代藩主》のこと □ mere 単なる
□ churl 粗野な男 □ Plato プラトン □ villain 悪党 □ fortitude 堅忍
□ juvenile 年少者の □ emulate 見習う □ military exploit 軍功 □ booby
間抜け □ trifling 取るに足りない

you do when your arm is cut off in battle? What when you are called upon to commit *hara-kiri*?" We all know the pathetic fortitude of a famished little boy-prince of Sendai, who in the drama is made to say to his little page, "Seest thou those tiny sparrows in the nest, how their yellow bills are opened wide, and now see! There comes their mother with worms to feed them. How eagerly and happily the little ones eat! But for a samurai, when his stomach is empty, it is a disgrace to feel hungry." Anecdotes of fortitude and bravery abound in nursery tales, though stories of this kind are not by any means the only method of early imbuing the spirit with daring and fearlessness. Parents, with sternness sometimes verging on cruelty, set their children to tasks that called forth all the pluck that was in them. "Bears hurl their cubs down the gorge," they said. Samurai's sons were let down to steep valleys of hardship, and spurred to Sisyphus-like tasks. Occasional deprivation of food or exposure to cold, was considered a highly efficacious test for inuring them to endurance. Children of tender age

- be called upon 指名される □ pathetic 痛ましい □ famished 空腹で
 □ Sendai ^{めいばいせんたいはぎ} 伽羅先代萩《人形浄瑠璃および歌舞伎の演目》 □ -est thou に伴う動詞
 の二人称単数現在、過去形の語尾《古》 □ anecdote 逸話 □ verge on ～にほと
 んど等しい □ call forth ～を引き出す □ pluck 勇気 □ Sisyphus シーシュポ
 ス《ギリシャ神話の登場人物、果てしない徒勞の代名詞》 □ deprivation 剥奪
 □ efficacious 効果のある □ inure 慣れさせる

were sent among utter strangers with some message to deliver, were made to rise before the sun, and before breakfast attend to their reading exercises, walking to their teachers with bare feet in the cold of winter; they frequently—once or twice a month, as on the festival of a god of learning,—came together in small groups and passed the night without sleep, in reading aloud by turns. Pilgrimages to all sorts of uncanny places—to execution grounds, to graveyards, to houses reputed of being haunted, were favourite pastimes of the young. In the days when decapitation was public, not only were small boys sent to witness the ghastly scene, but they were made to visit alone the place in the darkness of night and there to leave a mark of their visit on the trunkless head.

Does this ultra-Spartan system[†] of “drilling the nerves” strike the modern pedagogist with horror and doubt—doubt whether the tendency would not be brutalising, nipping in the bud the tender emotions of the heart? Let us see in another chapter

□ festival of a god of learning (学問の神である菅原道真を祀る)天満宮の祭り
□ pilgrimage 巡礼 □ uncanny 異様な □ reputed 有名な □ decapitation
首をはねること □ ghastly 恐ろしい □ trunkless 胴体のない □ Spartan
system スパルタ式 □ drilling the nerves 胆を練る □ pedagogist 教育学者
□ brutalise 非人間的にする

what other concepts Bushido had of Valour.

† The spiritual aspect of valour is evidenced by composure – calm presence of mind. Tranquillity is courage in repose. It is a statical manifestation of valour, as daring deeds are a dynamical. A truly brave man is ever serene; he is never taken by surprise; nothing ruffles the equanimity of his spirit. In the heat of battle he remains cool; in the midst of catastrophes he keeps level his mind. Earthquakes do not shake him, he laughs at storms. We admire him as truly great, who, in the menacing presence of danger or death, retains his self-possession; who, for instance, can compose a poem under impending peril, or hum a strain in the face of death. Such indulgence betraying no tremor in the writing or in the voice is taken as an infallible index of a large nature – of what we call a capacious mind (*yoyu*), which, far from being pressed or crowded, has always room for something more.

It passes current among us as a piece of authentic history, that as Ota Dokan, the great builder of the castle of Tokyo, was pierced through with a spear, his assassin, knowing the poetical predilection of his victim, accompanied his thrust with this couplet:

“Ah! how in moments like these

Our heart doth grudge the light of life”;

- composure 沈着 □ tranquillity 平静 □ in repose 穏やかで
□ manifestation 明示、表明 □ ruffle 心を乱す □ menacing 恐ろしい
□ impending 差し迫った □ peril 危険 □ hum 鼻唄を歌う □ infallible 間違いのない
□ Ota Dokan 太田道灌《室町時代の武将》 □ predilection 好み
□ couplet 対句、カブレット □ doth do の三人称単数・直説法現在形

whereupon the expiring hero, not one whit daunted by the mortal wound in his side, added the lines:

“Had not in hours of peace,
It learned to lightly look on life.”

There is even a sportive element in a courageous nature. Things which are serious to ordinary people, may be but play to the valiant. Hence in old warfare it was not at all rare for the parties to a conflict to exchange repartee or to begin a rhetorical contest. Combat was not solely a matter of brute force; it was, as well, an intellectual engagement.

Of such character was the battle fought on the banks of the Koromo River, late in the eleventh century. The eastern army routed, its leader, Sadato, took to flight. When the pursuing general pressed him hard and called aloud, “It is a disgrace for a warrior to show his back to the enemy,” Sadato reined his horse; upon this the conquering chief shouted an impromptu verse:

“Torn into shreds is the warp of the cloth” (*koromo*).

Scarcely had the words escaped his lips when the defeated warrior, undismayed, completed the couplet:

“Since age has worn its threads by use.”

Yoshiie, whose bow had an the while been bent, suddenly unstrung it and turned away, leaving his prospective victim

- not one whit 少しも～ない □ daunt ～をひるませる □ valiant 勇敢な人
□ repartee 気の利いた応答 □ brute 粗野な、凶暴な □ take to flight 逃走する
□ rein (手綱などで) ～を止める □ impromptu 即興の □ undismayed
うろたえない □ unstring ～のひもを緩める

to do as he pleased. When asked the reason of his strange behaviour, he replied that he could not bear to put to shame one who had kept his presence of mind while hotly pursued by his enemy.

The sorrow which overtook Antony and Octavius at the death of Brutus, has been the general experience of brave men. Kenshin, who fought for fourteen years with Shingen, when he heard of the latter's death, wept aloud at the loss of "the best of enemies." It was this same Kenshin who had set a noble example for all time in his treatment of Shingen, whose provinces lay in a mountainous region quite away from the sea, and who had consequently depended upon the Hôjô provinces of the Tokaido for salt. The Hôjô prince wishing to weaken him, although not openly at war with him, had cut off from Shingen all traffic in this important article. Kenshin, hearing of his enemy's dilemma and able to obtain his salt from the coast of his own dominions, wrote Shingen that in his opinion the Hôjô lord had committed a very mean act, and that although he (Kenshin) was at war with him (Shingen) he had ordered his subjects to furnish him with plenty of salt—adding, "I do not fight with salt, but with the sword," affording more than a parallel to the words of Camillus, "We Romans do not fight with gold, but with iron." Nietzsche spoke for the Samurai heart when he wrote, "You are to be proud of your enemy; then the success of your enemy is your success also." Indeed, valour and honour alike required that we should own as enemies in war only such as prove worthy of being friends in peace. When valour attains this height, it becomes akin to Benevolence.

- Antony マルクス・アントニウス《共和制ローマ末期の政治家、軍人》
□ Octavius ガイウス・オクタヴィウス《ローマ帝国初代皇帝》 □ Brutus マルクス・ユニウス・ブルトゥス《共和制ローマ末期の政治家》 □ consequently それ故に □ article 品物、品目 □ dominion 領土 □ furnish ～に供給〔提供〕する □ akin to ～に似ている



Chapter 5

Benevolence, the Feeling of Distress

Love, magnanimity, affection for others, sympathy and pity, were ever recognised to be supreme virtues, the highest of all the attributes of the human soul. It was deemed a princely virtue in a twofold sense: princely among the manifold attributes of a noble spirit; princely as particularly befitting a princely profession. We needed no Shakespeare to feel—though, perhaps, like the rest of the world, we needed him to express it—that mercy became a monarch better than his crown, that it was above his sceptered sway. How often both Confucius and Mencius repeat the highest requirement of a ruler of men to consist in benevolence. Confucius would say,—“Let but a prince cultivate virtue, people will flock to him; with people will come to him lands;

□benevolence 仁 □magnanimity 寛大 □attribute 特質、特性 □manifold
多種多様の □princely 君主らしい □befit ふさわしい □monarch 君主
□sceptered 王位に就いた □sway 統治 □flock 集まる

lands will bring forth for him wealth; wealth will give him the benefit of right uses. Virtue is the root, and wealth an outcome.” Again, “Never has there been a case of a sovereign loving benevolence, and the people not loving righteousness.” Mencius follows close at his heels and says, “Instances are on record where individuals attained to supreme power in a single state, without benevolence, but never have I heard of a whole empire falling into the hands of one who lacked this virtue. Also, — It is impossible that any one should become ruler of the people to whom they have not yielded the subjection of their hearts. Both defined this indispensable requirement in a ruler by saying, “Benevolence — benevolence is Man.”

Under the regime of feudalism, which could easily degenerate into militarism it was to benevolence that we owed our deliverance from despotism of the worst kind. An utter surrender of “life and limb” on the part of the governed would have left nothing for the governing but self-will, and this has for its natural

□ outcome 結果 □ instance 事例 □ subjection 征服 □ regime 政權
 □ degenerate 退化する □ deliverance 救出 □ despotism 専制政治 □ utter
 無条件の □ life and limb 身体生命 □ self-will 身勝手

consequence the growth of that absolutism so often called “oriental despotism,” as though there were no despots of occidental history!

Let it be far from me to uphold despotism of any sort; but it is a mistake to identify feudalism with it. When Frederick the Great wrote that “Kings are the first servants of the State,” jurists thought rightly that a new era was reached in the development of freedom. Strangely coinciding in time, in the backwoods of North-western Japan, Yozan of Yonézawa made exactly the same declaration, showing that feudalism was not all tyranny and oppression. A feudal prince, although unmindful of owing reciprocal obligations to his vassals, felt a higher sense of responsibility to his ancestors and to Heaven. He was a father to his subjects, whom Heaven entrusted to his care. According to the ancient Chinese *Book of Poetry*, “Until the house of Yin lost the hearts of the people, they could appear before Heaven.” And Confucius in his *Great Learning* taught: “When the prince loves what the people love and hates what the people hate,

□despot 専制君主 □occidental 西洋（人）の □Frederick the Great フリードリヒ大王《フリードリヒ2世。プロイセン王》 □backwoods 辺境の森林地
□Yozan of Yonézawa 上杉鷹山《江戸中期の米沢藩主》 □tyranny 独裁[専制]政治
□feudal prince 封建君主 □Book of Poetry『詩経』《中国最古の詩編》
□Great Learning『大学』《儒教の経書のひとつ》

then is he what is called the parent of the people.” Thus are public opinion and monarchical will or democracy and absolutism merged one in the other. Thus also, in a sense not usually assigned to the term, Bushido accepted and corroborated paternal government—paternal also as opposed to the less interested avuncular government. (Uncle Sam’s, to wit!) The difference between a despotic and a paternal government lies in this, that in the one the people obey reluctantly, while in the other they do so with “that proud submission, that dignified obedience, that subordination of heart which kept alive, even in servitude itself, the spirit of exalted freedom.”[†] The old saying is not entirely false which called the king of England the “king of devils, because of his subjects’ often insurrections against, and depositions of, their princes,” and which made the French monarch the “king of asses, because of their infinite taxes and impositions,” but which gave

† Burke, *French Revolution*.

□ corroborated 裏付けられた □ paternal government 父権（世襲）政治
□ avuncular government 叔父政治 □ Uncle Sam アンクル・サム（アメリカを
擬人化した架空の人物） □ subordination 従属 □ servitude 隷属 □ exalted
崇高な □ insurrection 反乱 □ imposition 賦課

the title of the king of men to the sovereign of Spain
“because of his subjects’ willing obedience.” But
enough!

Virtue and absolute power may strike the
Anglo-Saxon mind as terms which it is impossible
to harmonise. Pobyedonostseff has clearly set
forth before us the contrast in the foundations of
English and other European communities; namely,
that these were organised on the basis of common
interest, while that was distinguished by a strongly
developed independent personality. What this
Russian statesman says of the personal dependence
of individuals on some social alliance and in the end
of ends on the State, among the continental nations
of Europe and particularly among Slavonic peoples,
is doubly true of the Japanese. Hence not only is a
free exercise of monarchical power not felt as heavily
by us as in Europe, but it is generally moderated by
paternal consideration for the feelings of the people,
“Absolutism,” says Bismarck, “primarily demands
in the ruler impartiality, honesty, devotion to duty,

□ Pobyedonostseff コンスタンチン・ポベドノスツェフ《ロシアの法学者、政治家、思想家》 □ Slavonic スラブ系の □ Absolutism 絶対主義 □ Bismarck オットー・フォン・ビスマルク《プロイセン首相、ドイツ帝国初代宰相》 □ impartiality 公平性 □ devotion 献身

energy and inward humility.” If I may be allowed to make one more quotation on this subject, I will cite from the speech of the German Emperor at Coblenz, in which he spoke of “Kingship, by the grace of God, with its heavy duties, its tremendous responsibilities to the Creator alone, from which no man, no minister, no parliament, can release the monarch.”

We knew benevolence was a tender virtue and mother-like. If upright Rectitude and stern Justice were peculiarly masculine, Mercy had the gentleness and the persuasiveness of a feminine nature. We were warned against indulging in indiscriminate charity, without seasoning it with justice and rectitude. Masamuné expressed it well in his oft-quoted aphorism—“Rectitude carried to excess hardens into stiffness; benevolence indulged beyond measure sinks into weakness.”

Fortunately mercy was not so rare as it was beautiful, for it is universally true that “The bravest are the tenderest, the loving are the daring.” “*Bushi*

- Kingship 王権 □ the Creator 創造主 □ upright 高潔な □ rectitude 義
□ mercy 仁愛 □ indiscriminate 見境のない □ season 味付けをする
□ Masamuné 伊達政宗 □ oft-quoted しばしば引用される □ aphorism 格言

no nasaké” —the tenderness of a warrior—had a sound which appealed at once to whatever was noble in us; not that the mercy of a samurai was generically different from the mercy of any other being, but because it implied mercy where mercy was not a blind impulse, but where it recognised due regard to justice, and where mercy did not remain merely a certain state of mind, but where it was backed with power to save or kill. As economists speak of demand as being effectual or ineffectual, similarly we may call the mercy of Bushi effectual, since it implied the power of acting for the good or detriment of the recipient.

Priding themselves as they did in their brute strength and privileges to turn it into account, the samurai gave full consent to what Mencius taught concerning the power of love. “Benevolence,” he says, “brings under its sway whatever hinders its power, just as water subdues fire: they only doubt the power of water to quench flames who try to extinguish with a cupful a whole burning waggon-load of fagots.”

□ generically 一般的に □ detriment 損害 □ recipient 受益者 □ turn it into account ～を行使する □ full consent 完全な同意 □ hinder 妨げる
□ subdue 鎮圧する □ waggon-load 荷馬車の荷物 □ fagot 薪

He also says that “the feeling of distress is the root of benevolence,” therefore a benevolent man is ever mindful of those who are suffering and in distress. Thus did Mencius long anticipate Adam Smith who founds his ethical philosophy on sympathy.

It is indeed striking how closely the code of knightly honour of one country coincides with that of others; in other words, how the much-abused oriental ideas of morals find their counterparts in the noblest maxims of European literature. If the well-known lines,

Hæ tibi erunt artes — pacisque imponere morem,
Parcere subjectis, et debellare superbos,

were shown a Japanese gentleman, he might readily accuse the Mantuan bard of plagiarising from the literature of his own country.

Benevolence to the weak, the down-trodden or the vanquished, was ever extolled as peculiarly becoming to a samurai. Lovers of Japanese art must

- Adam Smith アダム・スミス / イギリスの経済学者・哲学者 □ code 規範
□ counterpart 対となる片方 □ Hæ tibi ... 「敗れたる者を慈しみ、傲れる者を
挫きて、平和の道を立つること—これぞ汝が業」《ラテン語》 □ Mantuan bard
マンチュアの詩人、プブリウス・ウェルギリウス・マロ《古代ローマの詩人》のこと
□ plagiarise 無断借用する □ down-trodden 劣者 □ vanquished 敗者
□ extoll 称賛する

be familiar with the representation of a priest riding backwards on a cow. The rider was once a warrior who in his day made his name a by-word of terror. In that terrible battle of Sumano-ura, (1184 A.D.) which was one of the most decisive in our history, he overtook an enemy and in single combat had him in the clutch of his gigantic arms. Now the etiquette of war required that on such occasions no blood should be spilt, unless the weaker party proved to be a man of rank or ability equal to that of the stronger. The grim combatant would have the name of the man under him; but he refusing to make it known, his helmet was ruthlessly torn off, when the sight of a juvenile face, fair and beardless, made the astonished knight relax his hold. Helping the youth to his feet, in paternal tones he bade the stripling go: "Off, young prince, to thy mother's side! The sword of Kumagayé shall never be tarnished by a drop of thy blood. Haste and flee o'er yon pass before thine enemies come in sight!" The young warrior refused to go and begged Kumagayé, for the honour of both,

- a priest 熊谷直実《平安末期の武士》のこと □ by-word 代名詞 □ an enemy 平敦盛《平安末期の武将》のこと □ clutch 掴むこと □ grim いかめしい
 □ combatant 武者 □ ruthlessly 容赦なく □ beardless ひげのない □ bade bid (命じる)の過去形 □ stripling 若者 □ thy そなたの《古》 □ tarnish 汚す
 □ o'er over 《詩語》

to dispatch him on the spot. Above the hoary head of the veteran gleams the cold blade, which many a time before has sundered the chords of life, but his stout heart quails; there flashes athwart his mental eye the vision of his own boy, who this self-same day marched to the sound of bugle to try his maiden arms; the strong hand of the warrior quivers; again he begs his victim to flee for his life. Finding all his entreaties vain and hearing the approaching steps of his comrades, he exclaims: "If thou art overtaken, thou mayst fall at a more ignoble hand than mine. O thou Infinite! receive his soul!" In an instant the sword flashes in the air, and when it falls it is red with adolescent blood. When the war is ended, we find our soldier returning in triumph, but little cares he now for honour or fame; he renounces his warlike career, shaves his head, dons a priestly garb, devotes the rest of his days to holy pilgrimage, never turning his back to the West where lies the Paradise whence salvation comes and whither the sun hastes daily for his rest.

- dispatch ～を殺す □ hoary 白髪の □ sunder 断ち切る □ quail ひるむ
 □ athwart ～を横切って □ bugle ラッパ □ entreaty 懇願 □ comrade 仲間
 □ mayst may の直説法二人称単数現在形《古》 □ don 着用する □ garb 服装
 □ whence そこから □ salvation 救済 □ whither ～するところ □ haste 急いで行く

Critics may point out flaws in this story, which is casuistically vulnerable. Let it be: all the same it shows that Tenderness, Pity, and Love were traits which adorned the most sanguinary exploits of a samurai. It was an old maxim among them that “It becometh not the fowler to slay the bird which takes refuge in his bosom.” This in a large measure explains why the Red Cross movement, considered so peculiarly Christian, so readily found a firm footing among us. Decades before we heard of the Geneva Convention, Bakin, our greatest novelist, had familiarised us with the medical treatment of a fallen foe. In the principality of Satsuma, noted for its martial spirit and education, the custom prevailed for young men to practise music; not the blast of trumpets or the beat of drums,—“those clamorous harbingers of blood and death”—stirring us to imitate the actions of a tiger, but sad and tender melodies on the *biwa*,[†] soothing our fiery spirits, drawing our thoughts away

† A musical instrument, resembling the guitar.

- casuistically 決議論的に □ adorn 装飾する □ sanguinary 血なまぐさい
 □ fowler 野鳥をとる人 □ slay 殺す □ Red Cross 赤十字社 □ Geneva
 Convention ジュネーブ条約《1864》 □ Bakin 滝沢馬琴《江戸時代の読本作者》
 □ foe 敵 □ prevail 普及する □ clamorous 騒々しい □ harbinger 前触れ
 □ soothe ～を和らげる □ fiery 激烈な

from scent of blood and scenes of carnage. Polybius tells us of the Constitution of Arcadia, which required all youths under thirty to practise music, in order that this gentle art might alleviate the rigours of the inclement region. It is to its influence that he attributes the absence of cruelty in that part of the Arcadian mountains.

Nor was Satsuma the only place in Japan where gentleness was inculcated among the warrior class. A Prince of Shirakawa jots down his random thoughts, and among them is the following: “Though they come stealing to your bedside in the silent watches of the night, drive not away, but rather cherish these — the fragrance of flowers, the sound of distant bells, the insect hummings of a frosty night.” And again, “Though they may wound your feelings, these three you have only to forgive, the breeze that scatters your flowers, the cloud that hides your moon, and the man who tries to pick quarrels with you.”

It was ostensibly to express, but actually to cultivate, these gentler emotions that the writing of

- carnage 大虐殺 □Polybius ポリビウス《古代ローマの歴史家、政治家》
□Arcadia アルカディア《ギリシャの地名》 □alleviate 和らげる □inclement
過酷な □inculcate 繰り返し教える □Prince of Shirakawa 松平定信・江戸時
代の陸奥白河藩主 □jot down ～を書き留める □quarrel □論する
□ostensibly 表向きは

verses was encouraged. Our poetry has therefore a strong undercurrent of pathos and tenderness. A well-known anecdote of a rustic samurai illustrates the case in point. When he was told to learn versification, and "The Warbler's Notes"[†] was given him for the subject of his first attempt, his fiery spirit rebelled and he flung at the feet of his master this uncouth production, which ran

"The brave warrior keeps apart
The ear that might listen
To the warbler's song."

His master, undaunted by the crude sentiment, continued to encourage the youth, until one day the music of his soul was awakened to respond to the sweet notes of the *uguisu*, and he wrote

[†] The *uguisu* or warbler, sometimes called the nightingale of Japan.

□ writing of verses 詩歌を詠むこと □ pathos 悲哀 □ versification 作詩法
□ warbler ウグイス □ note 声の響き □ uncouth 無骨な □ a rustic
samurai 大高源吾《赤穂浪士の一人、歌舞伎の大驚文吾のモデル》

“Stands the warrior, mailed and strong,
To hear the uguisu’s song,
Warbled sweet the trees among.”

We admire and enjoy the heroic incident in Körner’s short life, when, as he lay wounded on the battle-field, he scribbled his famous *Farewell to Life*. Incidents of a similar kind were not at all unusual in our warfare. Our pithy, epigrammatic poems were particularly well suited to the improvisation of a single sentiment. Everybody of any education was either a poet or a poetaster. Not infrequently a marching soldier might be seen to halt, take his writing utensils from his belt, and compose an ode,—and such papers were found afterward in the helmets or the breastplates when these were removed from their lifeless wearers.

What Christianity has done in Europe toward rousing compassion in the midst of belligerent horrors, love of music and letters has done in Japan. The cultivation of tender feelings breeds considerate

□ Körner テオドール・カール・ケルナー《ドイツの詩人、劇作家》 □ scribble
走り書きする □ pithy 簡潔な □ epigrammatic 警句の □ poetaster 三流詩
人 □ utensil 道具 □ ode 叙情詩 □ rouse 奮起する

regard for the sufferings of others. Modesty and complaisance, actuated by respect for others' feelings, are at the root of politeness.

□ complaisance 丁寧 □ actuate ～を行動させる

Chapter 6

Politeness



Courtesy and urbanity of manners have been noticed by every foreign tourist as a marked Japanese trait. Politeness is a poor virtue, if it is actuated only by a fear of offending good taste, whereas it should be the outward manifestation of a sympathetic regard for the feelings of others. It also implies a due regard for the fitness of things, therefore due respect to social positions; for these latter express no plutocratic distinctions, but were originally distinctions for actual merit.

In its highest form, politeness almost approaches love. We may reverently say, politeness “suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, taketh

□ urbanity 上品な □ plutocratic distinction 貧富の別 □ reverently うやうやしく □ -eth 動詞の三人称単数現在形の語尾《古》 □ puff up いばる、誇る

not account of evil.” Is it any wonder that Professor Dean, in speaking of the six elements of humanity, accords to politeness an exalted position, inasmuch as it is the ripest fruit of social intercourse?

While thus extolling politeness, far be it from me to put it in the front rank of virtues. If we analyse it, we shall find it correlated with other virtues of a higher order; for what virtue stands alone? While—or rather because—it was exalted as peculiar to the profession of arms, and as such esteemed in a degree higher than its deserts, there came into existence its counterfeits. Confucius himself has repeatedly taught that external appurtenances are as little a part of propriety as sounds are of music.

When propriety was elevated to the *sine qua non* of social intercourse, it was only to be expected that an elaborate system of etiquette should come into vogue to train youth in correct social behaviour. How one must bow in accosting others, how he must walk and sit, were taught and learned with utmost care. Table manners grew to be a science. Tea serving

□ Professor Dean バシュフォード・ディーン《アメリカの動物学者》 □ exalted 高位の □ correlate 相互に関連がある □ esteem ～を高く評価する
□ counterfeit 偽物 □ appurtenance 付属品 □ sine qua non 必要不可欠なもの《ラテン語》 □ vogue 流行 □ accost (人に)声をかける

and drinking were raised to ceremony. A man of education is, of course, expected to be master of all these. Very fitly does Mr. Veblen, in his interesting book,[†] call decorum “a product and an exponent of the leisure-class life.”

I have heard slighting remarks made by Europeans upon our elaborate discipline of politeness. It has been criticised as absorbing too much of our thought and in so far a folly to observe strict obedience to it. I admit that there may be unnecessary niceties in ceremonious etiquette, but whether it partakes as much of folly as the adherence to ever-changing fashions of the West, is a question not very clear to my mind. Even fashions I do not consider solely as freaks of vanity; on the contrary, I look upon these as a ceaseless search of the human mind for the beautiful. Much less do I consider elaborate ceremony as altogether trivial; for it denotes the result of long observation as to

† *Theory of the Leisure Class*, N. Y., 1899, p. 46.

□ fitly ぴったりと □ Veblen ソースティン・ヴェブレン《アメリカの経済学者、社会学者》 □ decorum 礼儀 □ leisure-class 有閑階級 □ folly 愚かさ
□ partake (性質などを) 帯びる □ adherence 執着 □ vanity 虚栄心 □ trivial
つまらない □ denote ～を示す

the most appropriate method of achieving a certain result. If there is anything to do, there is certainly a best way to do it, and the best way is both the most economical and the most graceful. Mr. Spencer defines grace as the most economical manner of motion. The tea ceremony presents certain definite ways of manipulating a bowl, a spoon, a napkin, etc. To a novice it looks tedious. But one soon discovers that the way prescribed is, after all, the most saving of time and labour; in other words, the most economical use of force, — hence, according to Spencer's dictum, the most graceful.

The spiritual significance of social decorum — or, I might say, to borrow from the vocabulary of the “Philosophy of Clothes,” the spiritual discipline of which etiquette and ceremony are mere outward garments — is out of all proportion to what their appearance warrants us in believing. I might follow the example of Mr. Spencer and trace in our ceremonial institutions their origins and the moral motives that gave rise to them; but that is not what

□ Spencer ハーバート・スペンサー《イギリスの哲学者、社会学者》 □ tea ceremony 茶道 □ tedious つまらない □ prescribed 規定された □ dictum 見解 □ Philosophy of Clothes 『衣服哲学』《トーマス・カーライルの代表作》 □ garment 外観、装い

I shall endeavour to do in this book. It is the moral training involved in strict observance of propriety, that I wish to emphasise.

I have said that etiquette was elaborated into the finest niceties, so much so that different schools, advocating different systems, came into existence. But they all united in the ultimate essential, and this was put by a great exponent of the best known school of etiquette, the Ogasawara, in the following terms: "The end of all etiquette is to so cultivate your mind that even when you are quietly seated, not the roughest ruffian can dare make onset on your person." It means, in other words, that by constant exercise in correct manners, one brings all the parts and faculties of his body into perfect order and into such harmony with itself and its environment as to express the mastery of spirit over the flesh. What a new and deep significance the French word *bienséance*[†] comes to contain.

† Etymologically, well-seatedness.

□ observance 礼節、慣習 □ advocate 提唱する □ Ogasawara 小笠原清務《小笠原流礼法の宗家》 □ ruffian 惡漢、無法者 □ faculty 能力 □ bienséance 礼儀、妥当性《フランス語》

If the promise is true that gracefulness means economy of force, then it follows as a logical sequence that a constant practice of graceful deportment must bring with it a reserve and storage of force. Fine manners, therefore, mean power in repose. When the barbarian Gauls, during the sack of Rome, burst into the assembled Senate and dared pull the beards of the venerable Fathers, we think the old gentlemen were to blame, inasmuch as they lacked dignity and strength of manners. Is lofty spiritual attainment really possible through etiquette? Why not?—All roads lead to Rome!

As an example of how the simplest thing can be made into an art and then become spiritual culture, I may take *Cha-no-yu*, the tea ceremony. Tea-sipping as a fine art! Why should it not be? In the children drawing pictures on the sand, or in the savage carving on a rock, was the promise of a Raphael or a Michael Angelo. How much more is the drinking of a beverage, which began with the transcendental contemplation of a Hindoo anchorite, entitled to

- barbarian 蛮族 □ Gaul ガリア人《古代ケルト人の一派》 □ Senate 元老院
□ venerable 尊敬すべき □ savage 未開人 □ Raphael ラファエロ・サンティ
《ルネサンス期のイタリアの画家》 □ Michael Angelo ミケランジェロ《ルネサ
ンス期のイタリアの彫刻家、画家》 □ transcendental 超越論的な
□ contemplation 瞑想 □ Hindoo ヒンドゥー教《バラモン教の流れをくむ多神
教》 □ anchorite 隠遁者

develop into a handmaid of Religion and Morality? That calmness of mind, that serenity of temper, that composure and quietness of demeanour which are the first essentials of *Cha-no-yu*, are without doubt the first conditions of right thinking and right feeling. The scrupulous cleanliness of the little room, shut off from sight and sound of the madding crowd, is in itself conducive to direct one's thoughts from the world. The bare interior does not engross one's attention like the innumerable pictures and bric-a-brac of a Western parlour; the presence of *kakémono*[†] calls our attention more to grace of design than to beauty of colour. The utmost refinement of taste is the object aimed at; whereas anything like display is banished with religious horror. The very fact that it was invented by a contemplative recluse, in a time when wars and the rumours of wars were incessant, is well calculated to show that this institution was

† Hanging scrolls, which may be either paintings or ideograms, used for decorative purposes.

- handmaid 補佐するもの □ serenity 静穏 □ demeanour 物腰
 □ scrupulous 入念な □ madding 狂乱の □ engross ～を夢中にさせる
 □ bric-a-brac 骨董品 □ a contemplative recluse 瞑想にふける隠遁者《千利休のこと》 □ incessant 絶え間のない

more than a pastime. Before entering the quiet precincts of the tea-room, the company assembling to partake of the ceremony laid aside, together with their swords, the ferocity of battle-field or the cares of government, there to find peace and friendship.

Cha-no-yu is more than a ceremony—it is a fine art; it is poetry, with articulate gestures for rhythms: it is a *modus operandi* of soul discipline. Its greatest value lies in this last phase. Not infrequently the other phases preponderated in the mind of its votaries, but that does not prove that its essence was not of a spiritual nature.

Politeness will be a great acquisition, if it does no more than impart grace to manners; but its function does not stop here. For propriety, springing as it does from motives of benevolence and modesty, and actuated by tender feelings toward the sensibilities of others, is ever a graceful expression of sympathy. Its requirement is that we should weep with those that weep and rejoice with those that rejoice. Such didactic requirement, when reduced into small everyday

- precinct 区域 □ ferocity 残虐さ □ modus operandi 運用法、(仕事などの)やり方《ラテン語》 □ preponderate 重要さでまさる □ votary 信奉者
□ modesty 謙讓 □ rejoice 喜ぶ □ didactic 教訓的な

details of life, expresses itself in little acts scarcely noticeable, or, if noticed, is, as one missionary lady of twenty years' residence once said to me, "awfully funny." You are out in the hot, glaring sun with no shade over you; a Japanese acquaintance passes by; you accost him, and instantly his hat is off—well, that is perfectly natural, but the "awfully funny" performance is, that all the while he talks with you his parasol is down and he stands in the glaring sun also. How foolish!—Yes, exactly so, provided the motive were less than this: "You are in the sun; I sympathise with you; I would willingly take you under my parasol if it were large enough, or if we were familiarly acquainted; as I cannot shade you, I will share your discomforts." Little acts of this kind, equally or more amusing, are not mere gestures or conventionalities. They are the "bodying forth" of thoughtful feelings for the comfort of others.

Another "awfully funny" custom is dictated by our canons of Politeness; but many superficial writers on Japan have dismissed it by simply attributing it

- missionary lady 女性宣教師 □ accost ～に近づいて声をかける
□ acquainted 知り合いの □ discomfort 不快感 □ conventionality しきたり
□ canon 基準 □ bodying forth 具現、体現 □ attribute ～の結果であると考え
える

to the general topsy-turvyness of the nation. Every foreigner who has observed it will confess the awkwardness he felt in making proper reply upon the occasion. In America, when you make a gift, you sing its praises to the recipient; in Japan we depreciate or slander it. The underlying idea with you is, "This is a nice: gift if it were not nice I would not dare give it to you; for it will be an insult to give you anything but what is nice." In contrast to this, our logic runs: "You are a nice person, and no gift is nice enough for you. You will not accept anything I can lay at your feet except as a token of my good will; so accept this, not for its intrinsic value, but as a token. It will be an insult to your worth to call the best gift good enough for you." Place the two ideas side by side, and we see that the ultimate idea is one and the same. Neither is "awfully funny." The American speaks of the material which makes the gift; the Japanese speaks of the spirit which prompts the gift.

It is perverse reasoning to conclude, because

- topsy-turvyness あべこべなこと □ depreciate ~の価値を下げる
□ slander ~を中傷する □ token しるし □ good will 誠意、友好 □ intrinsic
固有の □ prompt ~を促す □ perverse 道理に合わない

our sense of propriety shows itself in all the smallest ramifications of our deportment, to take the least important of them and uphold it as the type, and pass judgment upon the principle itself. Which is more important, to eat or to observe rules of propriety about eating? A Chinese sage answers, “If you take a case where the eating is all-important, and the observing the rules of propriety is of little importance, and compare them together, why not merely say that the eating is of the more importance?” “Metal is heavier than feathers,” but does that saying have reference to a single clasp of metal and a waggon-load of feathers? Take a piece of wood a foot thick and raise it above the pinnacle of a temple, none would call it taller than the temple. To the question, “Which is the more important, to tell the truth or to be polite?” the Japanese are said to give an answer diametrically opposite to what the American will say,—but I forbear any comment until I come to speak of veracity and sincerity.

□ramification (派生する)効果、結果 □deportment 態度 □Chinese sage
中国の賢人《孟子のこと》 □pinnacle 尖塔 □diametrically 正反対に
□forbear ～を差し控える



Chapter 7

Veracity and Sincerity

Without veracity and sincerity, politeness is a farce and a show. “Propriety carried beyond right bounds,” says Masamuné, “becomes a lie.” An ancient poet has outdone Polonius in the advice he gives: “To thyself be faithful: if in thy heart thou strayest not from truth, without prayer of thine the Gods will keep thee whole.” The apotheosis of Sincerity to which Confucius gives expression in the *Doctrine of the Mean*, attributes to it transcendental powers, almost identifying them with the Divine. “Sincerity is the end and the beginning of all things; without Sincerity there would be nothing.” He then dwells with eloquence on its far-reaching and long-enduring nature, its power to produce changes without movement and by its mere presence to accomplish its

□ farce 茶番劇 □ outdo ~をしのぐ □ Polonius ポロニウス《『ハムレット』の登場人物》 □ apotheosis 神格化、崇拝 □ Doctrine of the Mean 『中庸』《儒教における「四書」の一つ》 □ the Divine 神 □ eloquence 雄弁

purpose without effort. From the Chinese ideogram for Sincerity, which is a combination of “Word” and “Perfect,” one is tempted to draw a parallel between it and the Neo-Platonic doctrine of *Logos* to such height does the sage soar in his unwonted mystic flight.

Lying or equivocation were deemed equally cowardly. The bushi held that his high social position demanded a loftier standard of veracity than that of the tradesman and peasant. *Bushi no ichi-gon*—the word of a samurai, or in exact German equivalent, *Ritterwort*—was sufficient guaranty for the truthfulness of an assertion. His word carried such weight with it that promises were generally made and fulfilled without a written pledge, which would have been deemed quite beneath his dignity. Many thrilling anecdotes were told of those who atoned by death for *ni-gon*, a double tongue.

The regard for veracity was so high that, unlike the generality of Christians who persistently violate the plain commands of the Teacher not to swear, the

□ ideogram 表意文字 □ Logos ロゴス、言葉《ギリシャ語》 □ unwonted たぐいまれなる □ equivocation 言葉をにぞすこと □ veracity 正直さ
□ Ritterwort 騎士の言葉《ドイツ語》 □ assertion 断言 □ written pledge 証文 □ dignity 沽券 □ atone 償う

best of samurai looked upon an oath as derogatory to their honour. I am well aware that they did swear by different deities or upon their swords; but never has swearing degenerated into wanton form and irreverent interjection. To emphasise our words a practice was sometimes resorted to of literally sealing with blood. For the explanation of such a practice, I need only refer my readers to Goethe's *Faust*.

A recent American writer is responsible for this statement, that if you ask an ordinary Japanese which is better, to tell a falsehood or be impolite, he will not hesitate to answer, "To tell a falsehood!" Dr. Peery[†] is partly right and partly wrong; right in that an ordinary Japanese, even a samurai, may answer in the way ascribed to him, but wrong in attributing too much weight to the term he translates "falsehood." This word (in Japanese, *uso*) is employed to denote anything which is not a truth (*makoto*) or fact (*honto*). Lowell tells us that Wordsworth could not distinguish

[†] Peery, *The Gist of Japan*, p. 86.

□ oath 誓い □ derogatory 軽蔑的な □ wanton ふざけた、過剰な □ sealing with blood 血判 □ Faust 『ファウスト』《ゲーテの代表作》 □ falsehood 嘘
□ Peery ピーリー・ルーファス・ペントン《明治期に日本で伝道活動を行ったアメリカ人》 □ attribute 〜のせいにする □ Lowell ジェームス・ラッセル・ローウェル《アメリカの詩人、文筆家》 □ Wordsworth ウィリアム・ワーズワース《イギリスの詩人》

between truth and fact, and an ordinary Japanese is in this respect as good as Wordsworth. Ask a Japanese, or even an American of any refinement, to tell you whether he dislikes you or whether he is sick at his stomach, and he will not hesitate long to tell falsehoods and answer “I like you much,” or, “I am quite well, thank you.” To sacrifice truth merely for the sake of politeness was regarded as an “empty form” (*kyo-rei*) and “deception by sweet words.”

I own I am speaking now of the Bushido idea of veracity: but it may not be amiss to devote a few words to our commercial integrity, of which I have heard much complaint in foreign books and journals. A loose business morality has indeed been the worst blot on our national reputation; but before abusing it or hastily condemning the whole race for it, let us calmly study it and we shall be rewarded with consolation for the future.

Of all the great occupations of life, none was farther removed from the profession of arms than commerce. The merchant was placed lowest in the

□ refinement 教養 □ falsehood うそ □ kyo-rei 虚礼 □ deception だます
こと □ veracity 正直さ □ amiss 不当な □ blot 汚点 □ abuse ～を罵る
□ condemn 有罪を宣告する □ consolation 安らぎ、慰安

category of vocations,—the knight, the tiller of the soil, the mechanic, the merchant. The samurai derived his income from land and could even indulge, if he had a mind to, in amateur farming; but the counter and abacus were abhorred. We know the wisdom of this social arrangement. Montesquieu has made it clear that the debarring of the nobility from mercantile pursuits was an admirable social policy, in that it prevented wealth from accumulating in the hands of the powerful. The separation of power and riches kept the distribution of the latter more nearly equable. Professor Dill, the author of *Roman Society in the Last Century of the Western Empire*, has brought afresh to our mind that one cause of the decadence of the Roman Empire, was the permission given to the nobility to engage in trade, and the consequent monopoly of wealth and power by a minority of the senatorial families.

Commerce, therefore, in feudal Japan did not reach that degree of development which it would have attained under freer conditions. The obloquy

□ vocation 職業 □ tiller 耕作者 □ abacus そろばん □ abhor ～を忌み嫌う
□ Montesquieu シャルル・ド・モンテスキュー《フランスの哲学者、政治思想家》
□ debar ～を締め出す □ mercantile 商業の □ equable 均等な □ Dill サミ
ュエル・ディル《イギリスの古典学者、歴史家、教育者》 □ Roman Society in
the Last Century of the Western Empire 『西ローマ帝国最後の世紀におけるロー
マ社会』 □ decadence 退廃 □ senatorial 元老院の □ obloquy 悪評

attached to the calling naturally brought within its pale such as cared little for social repute. "Call one a thief and he will steal." Put a stigma on a calling and its followers adjust their morals to it, for it is natural that "the normal conscience," as Hugh Black says, "rises to the demands made on it, and easily falls to the limit of the standard expected from it." It is unnecessary to add that no business, commercial or otherwise, can be transacted without a code of morals. Our merchants of the feudal period had one among themselves, without which they could never have developed, as they did in embryo, such fundamental mercantile institutions as the guild, the bank, the bourse, insurance, checks, bills of exchange, etc.; but in their relations with people outside their vocation, the tradesmen lived too true to the reputation of their order.

This being the case, when the country was opened to foreign trade, only the most adventurous and unscrupulous rushed to the ports, while the respectable business houses declined for some time

□ stigma 汚名 □ Hugh Black ヒュー・ブラック《アメリカの神学者》
□ embryo 未発達のもの、萌芽段階 □ guild 組合、協会 □ bourse 株式取引
所 □ unscrupulous 悪辣な

the repeated requests of the authorities to establish branch houses. Was Bushido powerless to stay the current of commercial dishonour? Let us see.

Those who are well acquainted with our history will remember that only a few years after our treaty ports were opened to foreign trade, feudalism was abolished, and when with it the samurai's fiefs were taken and bonds issued to them in compensation, they were given liberty to invest them in mercantile transactions. Now you may ask, "Why could they not bring their much boasted veracity into their new business relations and so reform the old abuses?" Those who had eyes to see could not weep enough, those who had hearts to feel could not sympathise enough, with the fate of many a noble and honest samurai who signally and irrevocably failed in his new and unfamiliar field of trade and industry, through sheer lack of shrewdness in coping with his artful plebeian rival. When we know that eighty per cent. of the business houses fail in so industrial a country as America, is it any wonder that scarcely

□fief 封土、秩禄 □bond 公債 □compensation 代償 □irrevocably 決定的に
□sheer 全くの、完全な □shrewdness 抜け目なさ □cope うまく対処する
□plebeian 平民、庶民

one among a hundred samurai who went into trade could succeed in his new vocation? It will be long before it will be recognised how many fortunes were wrecked in the attempt to apply Bushido ethics to business methods; but it was soon patent to every observing mind that the ways of wealth were not the ways of honour. In what respects, then, were they different?

Of the three incentives to veracity that Lecky enumerates, viz., the industrial, the political, and the philosophical, the first was altogether lacking in Bushido. As to the second, it could develop little in a political community under a feudal system. It is in its philosophical and, as Lecky says, in its highest aspect, that honesty attained elevated rank in our catalogue of virtues. With all my sincere regard for the high commercial integrity of the Anglo-Saxon race, when I ask for the ultimate ground, I am told that “honesty is the best policy,” — that it *pays* to be honest. Is not this virtue, then, its own reward? If it is followed because it brings in more cash than

□wreck 破滅させる □incentive 駆り立てるもの、動機 □Lecky ウィリアム・エドワード・ハートポール・レッキー《アイルランドの歴史家》 □enumerate 列挙する □viz. videlicet (すなわち)の略《ラテン語》

falsehood, I am afraid Bushido would rather indulge in lies!

If Bushido rejects a doctrine of *quid pro quo* rewards, the shrewder tradesman will readily accept it. Lecky has very truly remarked that veracity owes its growth largely to commerce and manufacture; as Nietzsche puts it, honesty is the youngest of the virtues—in other words, it is the foster-child of modern industry. Without this mother, veracity was like a blue-blood orphan whom only the most cultivated mind could adopt and nourish. Such minds were general among the samurai, but, for want of a more democratic and utilitarian foster-mother, the tender child failed to thrive. Industries advancing, veracity will prove an easy, nay, a profitable virtue to practise. Just think—as late as November, 1880, Bismarck sent a circular to the professional consuls of the German Empire, warning them of “a lamentable lack of reliability with regard to German shipments *inter alia*, apparent both as to quality and quantity.” Nowadays we hear comparatively little

□ *quid pro quo* 報償、代償《ラテン語》 □ *foster-child* 養子 □ *blue-blood* 名門の血統 □ *orphan* 孤児 □ *utilitarian* 実利的な □ *nay* 否、それどころか《古》
□ *lamentable* 嘆かわしい □ *inter alia* 特に《ラテン語》

of German carelessness and dishonesty in trade. In twenty years her merchants have learned that in the end honesty pays. Already our merchants have found that out. For the rest I recommend the reader to two recent writers for well-weighed judgment on this point.[†] It is interesting to remark in this connection that integrity and honour were the surest guaranties which even a merchant debtor could present in the form of promissory notes. It was quite a usual thing to insert such clauses as these: "In default of the repayment of the sum lent to me, I shall say nothing against being ridiculed in public"; or, "In case I fail to pay you back, you may call me a fool," and the like.

Often have I wondered whether the veracity of Bushido had any motive higher than courage. In the absence of any positive commandment against bearing false witness, lying was not condemned as

[†] Knapp, *Feudal and Modern Japan*, Vol. I., ch. iv.; Ransome, *Japan in Transition*, ch. viii.

sin, but simply denounced as weakness, and, as such, highly dishonourable. As a matter of fact, the idea of honesty is so intimately blended, and its Latin and its German etymology so identified with honour, that it is high time I should pause a few moments for the consideration of this feature of the Precepts of Knighthood.

□denounce 非難する □intimately 密接に □etymology 語源 □precept 教訓

Chapter 8

Honour



The sense of honour, implying a vivid consciousness of personal dignity and worth, could not fail to characterise the samurai, born and bred to value the duties and privileges of their profession. Though the word ordinarily given nowadays as the translation of honour was not used freely, yet the idea was conveyed by such terms as *na* (name) *men-moku* (countenance), *guai-bun* (outside hearing), reminding us respectively of the biblical use of “name,” of the evolution of the term “personality” from the Greek mask, and of “fame.” A good name—one’s reputation, “the immortal part of one’s self, what remains being bestial”—assumed as a matter of course, any infringement upon its integrity was felt as shame, and the sense of shame (*Ren-chi-shin*)

- countenance 面相 □ immortal 不滅の □ bestial 獣の、人間以下の
□ infringement 侵害

was one of the earliest to be cherished in juvenile education. "You will be laughed at," "It will disgrace you," "Are you not ashamed?" were the last appeal to correct behaviour on the part of a youthful delinquent. Such a recourse to his honour touched the most sensitive spot in the child's heart, as though it had been nursed on honour while he was in his mother's womb; for most truly is honour a pre-natal influence, being closely bound up with strong family consciousness. "In losing the solidarity of families," says Balzac, "society has lost the fundamental force which Montesquieu named Honour." Indeed, the sense of shame seems to me to be the earliest indication of the moral consciousness of the race. The first and worst punishment which befell humanity in consequence of tasting "the fruit of that forbidden tree" was, to my mind, not the sorrow of child-birth, nor the thorns and thistles, but the awakening of the sense of shame. Few incidents in history excel in pathos the scene of the first mother plying, with heaving breast and tremulous fingers,

- cherish ～を大事にする □ delinquent 非行少年少女 □ recourse 訴え
□ pre-natal 胎児期の □ Balzac オノレ・ド・バルザック《フランスの小説家》
□ befall ～に降りかかる □ thorn トゲ □ thistle アザミ □ excel ～をしのぐ
□ tremulous 震える

her crude needle on the few fig leaves which her dejected husband plucked for her. This first fruit of disobedience clings to us with a tenacity that nothing else does. All the sartorial ingenuity of mankind has not yet succeeded in sewing an apron that will efficaciously hide our sense of shame. That samurai was right who refused to compromise his character by a slight humiliation in his youth; “because,” he said, “dishonour is like a scar on a tree, which time, instead of effacing, only helps to enlarge.”

Mencius had taught centuries before, in almost the identical phrase, what Carlyle has latterly expressed,—namely, that “Shame is the soil of all Virtue, of good manners and good morals.”

The fear of disgrace was so great that if our literature lacks such eloquence as Shakespeare puts into the mouth of Norfolk, it nevertheless hung like Damocles’ sword over the head of every samurai and often assumed a morbid character. In the name of honour, deeds were perpetrated which can find no justification in the code of Bushido. At

□ dejected 意気消沈した □ tenacity 執拗さ □ sartorial 衣服に関する
□ ingenuity 創造力 □ That samurai 新井白石《江戸時代の武士、学者》のこと
□ Carlyle トーマス・カーライル《イギリスの評論家、歴史家、思想家》 □ Norfolk
ノーフォーク伯《シェイクスピアの戯曲『ジョン王』の登場人物》 □ Damocles’
sword ダモクレスの剣《ギリシャ神話。「戦々恐々としている緊張状態」を表すフ
レーズ》 □ morbid 病的な □ perpetrate しでかす

the slightest, nay—imaginary insult—the quick-tempered braggart took offence, resorted to the use of the sword, and many an unnecessary strife was raised and many an innocent life lost. The story of a well-meaning citizen who called the attention of a bushi to a flea jumping on his back, and who was forthwith cut in two, for the simple and questionable reason, that inasmuch as fleas are parasites which feed on animals, it was an unpardonable insult to identify a noble warrior with a beast—I say, stories like these are too frivolous to believe. Yet, the circulation of such stories implies three things: (1) that they were invented to overawe common people; (2) that abuses were really made of the samurai's profession of honour; and (3) that a very strong sense of shame was developed among them. It is plainly unfair to take an abnormal case to cast blame upon the precepts, any more than to judge of the true teachings of Christ from the fruits of religious fanaticism and extravagance,—inquisitions and hypocrisy. But, as in religious monomania there is

□braggart 高慢な人 □strife 争い □forthwith すぐさま □unpardonable
許しがたい □frivolous 分別のない、軽薄な □overawe 威圧する
□fanaticism 狂信 □extravagance 無節操 □inquisition 宗教裁判

something touchingly noble as compared with the delirium tremens of a drunkard, so in that extreme sensitiveness of the samurai about their honour do we not recognise the substratum of a genuine virtue?

The morbid excess into which the delicate code of honour was inclined to run was strongly counterbalanced by preaching magnanimity and patience. To take offence at slight provocation was ridiculed as “short-tempered.” The popular adage said: “To bear what you think you cannot bear is really to bear.” The great Iyéyasu left to posterity a few maxims, among which are the following: — “The life of man is like going a long distance with a heavy load upon the shoulders. Haste not. . . . Reproach none, but be forever watchful of thine own shortcomings. . . . Forbearance is the basis of length of days.” He proved in his life what he preached. A literary wit put a characteristic epigram into the mouths of three well-known personages in our history: to Nobunaga he attributed, “I will kill her,

- hypocrisy 偽善 □delirium 精神錯乱 □drunkard 酔っ払い
□substratum 素地 □preach 説きすすめる □magnanimity 寛容さ
□provocation 挑発 □adage 格言 □Iyéyasu 徳川家康《江戸幕府の初代将軍》
□posterity 後世の人々 □thine なんじの《古》 □forbearance 辛抱、自制
□A literary wit 松浦静山《肥前平戸藩主》のこと □epigram 短い風刺詩
□personage 有名人

if the nightingale sings not in time”; to Hidéyoshi, “I will force her to sing for me”; and to Iyéyasu, “I will wait till she opens her lips.”

Patience and long-suffering were also highly commended by Mencius. In one place he writes to this effect: “Though you denude yourself and insult me, what is that to me? You cannot defile my soul by your outrage.” Elsewhere he teaches that anger at a petty offence is unworthy a superior man, but indignation for a great cause is righteous wrath.

To what height of unmartial and unresisting meekness Bushido could reach in some of its votaries, may be seen in their utterances. Take, for instance, this saying of Ogawa: “When others speak all manner of evil things against thee, return not evil for evil, but rather reflect that thou wast not more faithful in the discharge of thy duties.” Take another of Kumazawa: — “When others blame thee, blame them not; when others are angry at thee, return not anger. Joy cometh only as Passion and Desire part.” Still another instance I may

□ denude ～を裸にする □ defile ～を汚す □ outrage 侮辱 □ great cause 大義 □ wrath 憤り □ unmartial 非好戦的な □ meekness 柔和 □ Ogawa 小河立所《江戸時代の儒学者》 □ wast be の二人称単数形 art の過去形《古》
□ Kumazawa 熊沢蕃山《江戸時代の陽明学者》

cite from Saigo, upon whose overhanging brows “Shame is ashamed to sit”: “The Way is the way of Heaven and Earth; Man’s place is to follow it; therefore make it the object of thy life to reverence Heaven. Heaven loves me and others with equal love; therefore with the love wherewith thou lovest thyself, love others. Make not Man thy partner but Heaven, and making Heaven thy partner do thy best. Never condemn others; but see to it that thou comest not short of thine own mark.” Some of these sayings remind us of Christian exhortations, and show us how far in practical morality natural religion can approach the revealed. Not only did these sayings remain as utterances, but they were really embodied in acts.

It must be admitted that very few attained this sublime height of magnanimity, patience and forgiveness. It was a great pity that nothing clear and general was expressed as to what constitutes honour, only a few enlightened minds being aware that it “from no condition rises,” but that it lies in

□Saigo 西郷隆盛 / 幕末期の武士、政治家 □reverence ～を敬う □wherewith
～するところの《占》 □exhortation 教訓 □sublime 気高い □constitute
～を構成する

each acting well his part, for nothing was easier than for youths to forget in the heat of action what they had learned in Mencius in their calmer moments. Said this sage: "T is in every man's mind to love honour, but little doth he dream that what is truly honourable lies within himself and not elsewhere. The honour which men confer is not good honour. Those whom Chão the Great ennobles, he can make mean again." For the most part, an insult was quickly resented and repaid by death, as we shall see later, while honour — too often nothing higher than vainglory or worldly approbation — was prized as the *summum bonum* of earthly existence. Fame, and not wealth or knowledge, was the goal toward which youths had to strive. Many a lad swore within himself as he crossed the threshold of his paternal home, that he would not recross it until he had made a name in the world; and many an ambitious mother refused to see her sons again unless they could "return home," as the expression is, "caparisoned in brocade." To shun shame or win a name, samurai

Chão the Great 趙王 趙武灵王の中国の政治家
vainglory 虚名 approbation 称賛 summum bonum 至善
threshold 阈限 caparison 飾りをつける brocade 緞
shun ～を避ける

boys would submit to any privations and undergo severest ordeals of bodily or mental suffering. They knew that honour won in youth grows with age. In the memorable siege of Osaka, a young son of Iyéyasu, in spite of his earnest entreaties to be put in the vanguard, was placed at the rear of the army. When the castle fell, he was so chagrined and wept so bitterly that an old councillor tried to console him with all the resources at his command; "Take comfort, Sir," said he, "at the thought of the long future before you. In the many years that you may live, there will come divers occasions to distinguish yourself." The boy fixed his indignant gaze upon the man and said— "How foolishly you talk! Can ever my fourteenth year come round again?" Life itself was thought cheap if honour and fame could be attained therewith: hence, whenever a cause presented itself which was considered dearer than life, with utmost serenity and celerity was life laid down.

Of the cause in comparison with which no life

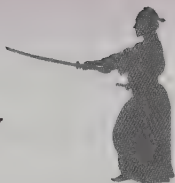
Ordeal 闘し、試験 Siege 包囲戦 a young son of Iyéyasu 徳川頼宣(字津村)の光 entreaties 嘆願 vanguard 先頭 chagrin 一を残念がらせる
old councillor 老臣と稱、まやめる多量のこと fore 前方、揚子江
therewith それとともに celerity 迅速さ

was too dear to sacrifice, was the duty of loyalty, which was the key-stone making feudal virtues a symmetrical arch.

□key-stone 要石 □symmetrical 均衡のとれた

Chapter 9

The Duty of Loyalty



Feudal morality shares other virtues in common with other systems of ethics, with other classes of people, but this virtue — homage and fealty to a superior — is its distinctive feature. I am aware that personal fidelity is a moral adhesion existing among all sorts and conditions of men, — a gang of pickpockets owe allegiance to a Fagin; but it is only in the code of chivalrous honour that loyalty assumes paramount importance.

In spite of Hegel's criticism[†] that the fidelity of feudal vassals, being an obligation to an individual and not to a commonwealth, is a bond established on totally unjust principles, a great compatriot

[†] *Philosophy of History* (Eng. trans. by Sibree), Pt. IV., sec. ii., ch. i.

□ homage 忠誠 □ fealty 献身 □ fidelity 忠誠 □ pickpocket スリ
□ allegiance 忠義 □ Fagin フェイギン《ディケンズ『オリバー・ツイスト』の登場人物》 □ paramount 最重要の □ Hegel ゲオルク・ヴィルヘルム・フリードリヒ・ヘーゲル《ドイツの観念論哲学者》 □ vassal 臣下 □ compatriot 同国人

of his made it his boast that personal loyalty was a German virtue. Bismarck had good reasons to do so, not because the *Treue* he boasts of was the monopoly of his Fatherland or of any single nation or race, but because this favoured fruit of chivalry lingers latest among the people where feudalism has lasted longest. In America, where “everybody is as good as anybody else,” and, as the Irishman added, “better too,” such exalted ideas of loyalty as we feel for our sovereign may be deemed “excellent within certain bounds,” but preposterous as encouraged among us. Montesquieu complained long ago that right on one side of the Pyrenees was wrong on the other, and the recent Dreyfus trial proved the truth of his remark, save that the Pyrenees were not the sole boundary beyond which French justice finds no accord. Similarly, loyalty as we conceive it may find few admirers elsewhere, not because our conception is wrong, but because it is, I am afraid, forgotten, and also because we carry it to a degree not reached in any other country. Griffis[†] was quite right in stating

□ *Treue* 忠誠《ドイツ語》 □ *exalted* 気高い □ *preposterous* 不条理な
□ *Dreyfus trial* ドレフュス事件《1894》 □ *conceive* 心に抱く

that whereas in China Confucian ethics made obedience to parents the primary human duty, in Japan precedence was given to loyalty. At the risk of shocking some of my good readers, I will relate of one “who could endure to follow a fall’n lord” and who thus, as Shakespeare assures, “earned a place i’ the story.”

The story is of one of the greatest characters of our history, Michizané, who, falling a victim to jealousy and calumny, is exiled from the capital. Not content with this, his unrelenting enemies are now bent upon the extinction of his family. Strict search for his son—not yet grown—reveals the fact of his being secreted in a village school kept by one Genzo, a former vassal of Michizané. When orders are dispatched to the schoolmaster to deliver the head of the juvenile offender on a certain day, his first idea is to find a suitable substitute for it. He ponders over his school-list, scrutinises with careful eyes all

† *Religions of Japan.*

- precedence 優先（兼 □Michizané 菅原道真《平安時代の貴族、詩人》
□calumny 悪口、流言 □unrelenting 無慈悲な □extinction 絶滅 □Genzo
武部源藏《道真の家来》 □dispatch 送る □substitute 代わりの人物
□scrutinise ～を注意深く観察する

the boys, as they stroll into the class-room, but none among the children born of the soil bears the least resemblance to his protégé. His despair, however, is but for a moment; for, behold, a new scholar is announced—a comely boy of the same age as his master's son, escorted by a mother of noble mien.

No less conscious of the resemblance between infant lord and infant retainer, were the mother and the boy himself. In the privacy of home both had laid themselves upon the altar; the one his life—the other her heart, yet without sign to the outer world. Unwitting of what had passed between them, it is the teacher from whom comes the suggestion.

Here, then, is the scapegoat!—The rest of the narrative may be briefly told.—On the day appointed, arrives the officer commissioned to identify and receive the head of the youth. Will he be deceived by the false head? The poor Genzo's hand is on the hilt of the sword, ready to strike a blow either at the man or at himself, should the examination defeat his scheme. The officer takes up

- resemblance 似ていること □protégé 保護を受けている人《フランス語》
□mien 物腰 □retainer 家来 □alter 神仏の祭壇 □unwitting 気づかない
□scapegoat 生け贄のヤギ □hilt of 柄に手をかける

the gruesome object before him, goes calmly over each feature, and in a deliberate, business-like tone, pronounces it genuine. — That evening in a lonely home awaits the mother we saw in the school. Does she know the fate of her child? It is not for his return that she watches with eagerness for the opening of the wicket. Her father-in-law has been for a long time a recipient of Michizané's bounties, but since his banishment, circumstances have forced her husband to follow the service of the enemy of his family's benefactor. He himself could not be untrue to his own cruel master; but his son could serve the cause of the grandsire's lord. As one acquainted with the exile's family, it was he who had been entrusted with the task of identifying the boy's head. Now the day's — yea, the life's — hard work is done, he returns home and as he crosses its threshold, he accosts his wife, saying: "Rejoice, my wife, our darling son has proved of service to his lord!"

"What an atrocious story!" I hear my readers exclaim. "Parents deliberately sacrificing their own

□gruesome 陰惨な □genuine 本物の □wicket くぐり戸 □bounty 恩寵
 □benefactor 恩人 □grandsire 祖父《古》 □exile 流刑者 □accost 声をかける
 □atrocious 残虐な

innocent child to save the life of another man's!" But this child was a conscious and willing victim: it is a story of vicarious death — as significant as, and not more revolting than, the story of Abraham's intended sacrifice of Isaac. In both cases was obedience to the call of duty, utter submission to the command of a higher voice, whether given by a visible or an invisible angel, or heard by an outward or an inward ear; — but I abstain from preaching.

The individualism of the West, which recognises separate interests for father and son, husband and wife, necessarily brings into strong relief the duties owed by one to the other; but Bushido held that the interest of the family and of the members thereof is intact, — one and inseparable. This interest it bound up with affection — natural, instinctive, irresistible; hence, if we die for one we love with natural love (which animals themselves possess), what is that? "For if ye love them that love you, what reward have ye? Do not even the publicans the same?"

In his great history, Sanyo relates in touching

□ conscious 意識的な □ vicarious 身代わりの □ Abraham アブラハム《旧約聖書『創世記』の登場人物》 □ submission 服従 □ abstain 差し控える
□ thereof それに関して □ intact 完全なままの、一体不可分な □ instinctive 本能的な □ irresistible 圧倒的な □ Sanyo 頼山陽《江戸時代の歴史家、文人》

language the heart struggle of Shigemori concerning his father's rebellious conduct. "If I be loyal, my father must be undone; if I obey my father, my duty to my sovereign must go amiss." Poor Shigemori! We see him afterward praying with all his soul that kind Heaven may visit him with death, that he may be released from this world where it is hard for purity and righteousness to dwell.

Many a Shigemori has his heart torn by the conflict between duty and affection. Indeed, neither Shakespeare nor the Old Testament itself contains an adequate rendering of *ko*, our conception of filial piety, and yet in such conflicts Bushido never wavered in its choice of loyalty. Women, too, encouraged their offspring to sacrifice all for the king. Even as resolute as Widow Windham and her illustrious consort, the samurai matron stood ready to give up her boys for the cause of loyalty.

Since Bushido, like Aristotle and some modern sociologists, conceived the state as antedating the individual,—the latter being born into the former

□ Shigemori 平重盛《平安末期の武将》 □ rebellious 謀反の □ amiss 間違っ
て □ duty and affection 義理と愛情 □ rendering 表現 □ waver 迷う
□ offspring 子、子孫 □ Windham ウィンダム夫人《チャールズ1世の臣下、ウ
ィンダムの妻》 □ illustrious 輝かしい □ consort 配偶者 □ matron 既婚婦
人 □ antedate 〜に先んじる

as part and parcel thereof, —he must live and die for it or for the incumbent of its legitimate authority. Readers of Crito will remember the argument with which Socrates represents the laws of the city as pleading with him on the subject of his escape. Among others he makes them (the laws or the state) say: “Since you were begotten and nurtured and educated under us, dare you once to say you are not our offspring and servant, you and your fathers before you?” These are words which do not impress us as any thing extraordinary; for the same thing has long been on the lips of Bushido, with this modification, that the laws and the state were represented with us by a personal being. Loyalty is an ethical outcome of this political theory.

I am not entirely ignorant of Mr. Spencer's view according to which political obedience—loyalty is accredited with only a transitional function.[†] It may be so. Sufficient unto the day is the virtue thereof.

† *Principles of Ethics*, Vol. I., pt. ii., ch. x.

□incumbent 現職 □Crito『クリトン』《プラトンの対話集》 □beget 子供を作る □ethical outcome 倫理的な産物 □ignorant 無知な □accredit 〜だと見なす □transitional 過渡的な

We may complacently repeat it, especially as we believe *that* day to be a long space of time, during which, so our national anthem says, “tiny pebbles grow into mighty rocks draped with moss.”

We may remember at this juncture that even among so democratic a people as the English, “the sentiment of personal fidelity to a man and his posterity which their Germanic ancestors felt for their chiefs, has,” as Monsieur Boutmy recently said, “only passed more or less into their profound loyalty to the race and blood of their princes, as evidenced in their extraordinary attachment to the dynasty.”

Political subordination, Mr. Spencer predicts, will give place to loyalty, to the dictates of conscience. Suppose his induction is realised will loyalty and its concomitant instinct of reverence disappear forever? We transfer our allegiance from one master to another, without being unfaithful to either: from being subjects of a ruler that wields the temporal sceptre we become servants of the monarch who sits enthroned in the penetralia of our hearts. A few

- complacently 満足げに □ draped (布などを)覆った □ juncture 連接
□ Monsieur Boutmy エミール・ブートミー《フランスの文筆家》 □ profound
心からの □ dynasty 王朝 □ subordination 服従 □ induction 帰納法的推
定 □ concomitant 付随物 □ reverence 崇敬 □ allegiance 忠誠
□ temporal 一時的な □ sceptre 王権 □ enthroned 王位につく
□ penetralia 最奥部

years ago a very stupid controversy, started by the misguided disciples of Spencer, made havoc among the reading class of Japan. In their zeal to uphold the claim of the throne to undivided loyalty, they charged Christians with treasonable propensity in that they avow fidelity to their Lord and Master. They arrayed forth sophistical arguments without the wit of Sophists, and scholastic tortuosities minus the niceties of the Schoolmen. Little did they know that we can, in a sense, “serve two masters without holding to the one or despising the other,” “rendering unto Cæsar the things that are Cæsar’s and unto God the things that are God’s.” Did not Socrates, all the while he unflinchingly refused to concede one iota of loyalty to his *dæmon*, obey with equal fidelity and equanimity the command of his earthly master, the State? His conscience he followed, alive; his country he served, dying. Alack the day when a state grows so powerful as to demand of its citizens the dictates of their conscience!

Bushido did not require us to make our conscience

- havoc 大騒ぎ □ zeal to ～しようという熱意 □ treasonable 反逆の
 □ array ～を並べたてる □ Sophist ソフィスト《ギリシャのアテネイを中心に活動した弁論家・教育家》 □ scholastic スコラ哲学 □ tortuosity ねじれ、曲論
 □ despise 嫌悪する □ unflinchingly ひるまずに □ concede 譲歩する
 □ dæmon 守護神 □ equanimity 落ち着き □ alack ああ悲しい！《古》

the slave of any lord or king. Thomas Mowbray was a veritable spokesman for us when he said:

“Myself I throw, dread sovereign, at thy foot.
My life thou shall command, but not my shame.
The one my duty owes; but my fair name,
Despite of death, that lives upon my grave,
To dark dishonour’s use, thou shall not have.”

A man who sacrificed his own conscience to the capricious win or freak or fancy of a sovereign was accorded a low place in the estimate of the Precepts. Such an one was despised as *nei-shin*, a cringeling, who makes court by unscrupulous fawning, or as *chô-shin*, a favourite who steals his master’s affections by means of servile compliance; these two species of subjects corresponding exactly to those which Iago describes, – the one, a duteous and knee-crooking knave, doting on his own obsequious bondage, wearing out his time much like his master’s ass; the other trimming in forms and visages of duty, keeping

□ Thomas Mowbray トーマス・モーブレイ《イギリスの貴族》 □ veritable 真の
□ capricious 気まぐれな □ cringeling こびへつらう □ unscrupulous 無節
操な □ fawning へつらう □ servile 卑屈な □ Iago イアーゴ《シェイクスピアの悲劇『オセロ』の登場人物》 □ duteous 忠実な □ knave 男の召使い《古》
□ dote 溺愛する □ obsequious 卑屈な □ visage 顔つき

yet his heart attending on himself. When a subject differed from his master, the loyal path for him to pursue was to use every available means to persuade him of his error, as Kent did to King Lear. Failing in this, let the master deal with him as he wills. In cases of this kind, it was quite a usual course for the samurai to make the last appeal to the intelligence and conscience of his lord by demonstrating the sincerity of his words with the shedding of his own blood.

Life being regarded as the means whereby to serve his master, and its ideal being set upon honour, the whole education and training of a samurai were conducted accordingly.

□ Kent ケント公《シェイクスピアの悲劇『リア王』の登場人物》 □ shed 血を流す □ whereby それによって～する

Chapter 10

The Education and Training of a Samurai



The first point to observe in knightly pedagogics was to build up character, leaving in the shade the subtler faculties of prudence, intelligence and dialectics. We have seen the important part æsthetic accomplishments played in his education. Indispensable as they were to a man of culture, they were accessories rather than essentials of samurai training. Intellectual superiority was, of course, esteemed; but the word *Chi*, which was employed to denote intellectuality, meant wisdom in the first instance and gave knowledge only a very subordinate place. The tripod which supported the framework of Bushido was said to be *Chi*, *Jin*, *Yu*, respectively, Wisdom, Benevolence, and Courage. A samurai was essentially a man of action. Science was without the

□ pedagogics 教育学 □ prudence 慎重さ □ dialectics 弁証法 □ æsthetic
美学の □ indispensable 必要不可欠の □ esteemed 尊重すべき □ tripod 三
脚

pale of his activity. He took advantage of it in so far as it concerned his profession of arms. Religion and theology were relegated to the priests; he concerned himself with them in so far as they helped to nourish courage. Like an English poet the samurai believed “’t is not the creed that saves the man; but it is the man that justifies the creed.” Philosophy and literature formed the chief part of his intellectual training; but even in the pursuit of these, it was not objective truth that he strove after,—literature was pursued mainly as a pastime, and philosophy as a practical aid in the formation of character, if not for the exposition of some military or political problem.

From what has been said, it will not be surprising to note that the curriculum of studies, according to the pedagogics of Bushido, consisted mainly of the following:—fencing, archery, *jiujutsu*[†] or *yawara*, horsemanship, the use of the spear, tactics,

† The same word as that misspelled jiu-jitsu in common English parlance. It is the gentle art. It “uses no weapon.” (W. E. G.)

□ theology 神学 □ creed 教義 □ strove strive (達成しようと骨を折る)の過去形 □ curriculum 教育課程 □ jiujutsu 柔術 □ spear 槍 □ tactics 兵法

calligraphy, ethics, literature, and history. Of these, *jiujutsu* and calligraphy may require a few words of explanation. Great stress was laid on good writing, probably because our logograms, partaking as they do of the nature of pictures, possess artistic value, and also because chirography was accepted as indicative of one's personal character. *Jiujutsu* may be briefly defined as an application of anatomical knowledge to the purpose of offence or defence. It differs from wrestling, in that it does not depend upon muscular strength. It differs from other forms of attack in that it uses no weapons. Its feat consists in clutching or striking such part of the enemy's body as will make him numb and incapable of resistance. Its object is not to kill, but to incapacitate one for action for the time being.

A subject of study which one would expect to find in military education and which is rather conspicuous by its absence in the Bushido course of instruction, is mathematics. This, however, can be readily explained in part by the fact that feudal

□ calligraphy 書道 □ logogram 表意文字 □ chirography 筆跡

□ anatomical 身体構造上の □ clutch しっかりとつかむ □ numb 麻痺した

□ incapable ~ができない □ incapacitate 能力を奪う □ conspicuous 目立

つ

warfare was not carried on with scientific precision. Not only that, but the whole training of the samurai was unfavourable to fostering numerical notions.

Chivalry is uneconomical: it boasts of penury. It says with Ventidius that “ambition, the soldier’s virtue, rather makes choice of loss, than gain which darkens him.” Don Quixote takes more pride in his rusty spear and skin-and-bone horse than in gold and lands, and a samurai is in hearty sympathy with his exaggerated confrère of La Mancha. He disdains money itself,—the art of making or hoarding it. It was to him veritably filthy lucre. The hackneyed expression to describe the decadence of an age was “that the civilians loved money and the soldiers feared death.” Niggardliness of gold and of life excited as much disapprobation as their lavish use was panegyrised. “Less than all things,” says a current precept, “men must grudge money: it is by riches that wisdom is hindered.” Hence children were brought up with utter disregard of economy. It was considered bad taste to speak of it, and ignorance

- precision 正確さ □ penury 極貧 □ Ventidius ベンティディウス《紀元前1世紀のローマの武將》 □ Don Quixote ドン・キホーテ □ confrère 同僚
□ hoarding ため込む □ filthy lucre 悪銭 □ hackneyed 使い古された
□ decadence 退廃 □ niggardliness 極端なけち □ disapprobation 不同意
□ panegyrised 称賛する □ grudge 出し惜しむ

of the value of different coins was a token of good breeding. Knowledge of numbers was indispensable in the mustering of forces as well as in distribution of benefices and fiefs; but the counting of money was left to meaner hands. In many feudatories, public finance was administered by a lower kind of samurai or by priests. Every thinking bushi knew well enough that money formed the sinews of war; but he did not think of raising the appreciation of money to a virtue. It is true that thrift was enjoined by Bushido, but not for economical reasons so much as for the exercise of abstinence. Luxury was thought the greatest menace to manhood and severest simplicity of living was required of the warrior class, sumptuary laws being enforced in many of the clans.

We read that in ancient Rome the farmers of revenue and other financial agents were gradually raised to the rank of knights, the State thereby showing its appreciation of their service and of the importance of money itself. How closely this is connected with the luxury and avarice of the Romans

- muster 集合する □ feudatory 封建家臣 □ sinew 力の源泉
□ appreciation 評価 □ thrift 儉約 □ abstinence 節制 □ menace 脅威
□ sumptuary law 節約令 □ avarice 強欲

may be imagined. Not so with the Precepts of Knighthood. It persisted in systematically regarding finance as something low—low as compared with moral and intellectual vocations.

Money and the love of it being thus diligently ignored, Bushido itself could long remain free from a thousand and one evils of which money is the root. This is sufficient reason for the fact that our public men have long been free from corruption; but alas! how fast plutocracy is making its way in our time and generation.

The mental discipline which would nowadays be chiefly aided by the study of mathematics, was supplied by literary exegesis and deontological discussions. Very few abstract subjects troubled the mind of the young, the chief aim of their education being, as I have said, decision of character. People whose minds were simply stored with information found no great admirers. Of the three services of studies that Bacon gives,—for delight, ornament, and ability,—Bushido had decided preference for

- diligently 念入りに □ corruption 汚職、腐敗 □ alas 悲しいかな
□ plutocracy 金権政治 □ exegesis 解釈 □ deontological 義務論（上）の
□ Bacon フランシス・ベーコン《イギリスの哲学者》 □ preference 優先権

the last, where their use was “in judgment and the disposition of business.” Whether it was for the disposition of public business or for the exercise of self-control, it was with a practical end in view that education was conducted. “Learning without thought,” said Confucius, “is labour lost; thought without learning is perilous.”

When character and not intelligence, when the soul and not the head, is chosen by a teacher for the material to work upon and to develop, his vocation partakes of a sacred character. “It is the parent who has borne me: it is the teacher who makes me man.” With this idea, therefore, the esteem in which one’s preceptor was held was very high. A man to evoke such confidence and respect from the young, must necessarily be endowed with superior personality, without lacking erudition. He was a father to the fatherless, and an adviser to the erring. “Thy father and thy mother.”—so runs our maxim—“are like heaven and earth; thy teacher and thy lord are like the sun and moon.”

- disposition (金融、財産の)処理 □ perilous 危険性が高い □ vocation 職業
□ partake (性質などを)帯びる □ esteem 尊重 □ preceptor 指導者
□ be endowed with ～に恵まれている □ erudition 博学 □ erring 身を誤った

The present system of paying for every sort of service was not in vogue among the adherents of Bushido. It believed in a service which can be rendered only without money and without price. Spiritual service, be it of priest or teacher, was not to be repaid in gold or silver, not because it was valueless but because it was invaluable. Here the non-arithmetical honour-instinct of Bushido taught a truer lesson than modern Political Economy; for wages and salaries can be paid only for services whose results are definite, tangible, and measurable, whereas the best service done in education, — namely, in soul development (and this includes the services of a pastor), is not definite, tangible, or measurable. Being immeasurable, money, the ostensible measure of value, is of inadequate use. Usage sanctioned that pupils brought to their teachers money or goods at different seasons of the year; but these were not payments but offerings, which indeed were welcome to the recipients as they were usually men of stern calibre, boasting of honourable penury, too dignified

- vogue 流行 □ adherent 信奉者 □ non-arithmetical 算術的でない
□ honour-instinct 名誉の本質 □ pastor 牧師 □ ostensible 表面上の
□ calibre 器量 □ honourable penury 清貧 □ dignified 威厳のある

to work with their hands and too proud to beg. They were grave personifications of high spirits undaunted by adversity. They were an embodiment of what was considered as an end of all learning, and were thus a living example of that discipline of disciplines, self-control, which was universally required of samurai.

□ personification 化身、典型 □ undaunted ひるまない □ embodiment 権
化



Chapter 11

Self-Control

The discipline of fortitude on the one hand, inculcating endurance without a groan, and the teaching of politeness on the other, requiring us not to mar the pleasure or serenity of another by expressions of our own sorrow or pain, combined to engender a stoical turn of mind, and eventually to confirm it into a national trait of apparent stoicism. I say apparent stoicism, because I do not believe that true stoicism can ever become the characteristic of a whole nation, and also because some of our national manners and customs may seem to a foreign observer hard-hearted. Yet we are really as susceptible to tender emotion as any race under the sky.

I am inclined to think that in one sense we have to feel more than others—yes, doubly

- fortitude 不屈の精神 □ inculcate (思想などを) 植えつける □ mar 損なう
□ serenity 平静 □ engender ~を生み出す □ susceptible 影響を受けやすい
□ inclined ~の傾向がある

more —since the very attempt to restrain natural promptings entails suffering. Imagine boys —and girls, too —brought up not to resort to the shedding of a tear or the uttering of a groan for the relief of their feelings, —and there is a physiological problem whether such effort steels their nerves or makes them more sensitive.

It was considered unmanly for a samurai to betray his emotions on his face. “He shows no sign of joy or anger,” was a phrase used, in describing a great character. The most natural affections were kept under control. A father could embrace his son only at the expense of his dignity; a husband would not kiss his wife, —no, not in the presence of other people, whatever he might do in private! There may be some truth in the remark of a witty youth when he said, “American husbands kiss their wives in public and beat them in private; Japanese husbands beat theirs in public and kiss them in private.”

Calmness of behaviour, composure of mind, should not be disturbed by passion of any kind. I

- prompting 鼓舞すること □ entail ～を伴う □ unmanly 男らしくない
□ betray (本心などを)表す □ dignity 威厳 □ witty 機知に富んだ
□ calmness 沈着、平穩

remember when, during the late war with China, a regiment left a certain town, a large concourse of people flocked to the station to bid farewell to the general and his army. On this occasion an American resident resorted to the place, expecting to witness loud demonstrations, as the nation itself was highly excited and there were fathers, mothers, wives, and sweethearts of the soldiers in the crowd. The American was strangely disappointed; for as the whistle blew and the train began to move, the hats of thousands of people were silently taken off and their heads bowed in reverential farewell; no waving of handkerchiefs, no word uttered, but deep silence in which only an attentive ear could catch a few broken sobs. In domestic life, too, I know of a father who spent whole nights listening to the breathing of a sick child, standing behind the door that he might not be caught in such an act of parental weakness! I know of a mother who, in her last moments, refrained from sending for her son, that he might not be disturbed in his studies. Our history and everyday life are replete

- during the late war with China 日清戦争のこと □ regiment 連隊
□ concourse (駅などの)コンコース □ resort いつも行く □ reverential 畏敬
の念に満ちた □ refrain from ～を控える □ replete 豊富な

with examples of heroic matrons who can well bear comparison with some of the most touching pages of Plutarch. Among our peasantry an Ian Maclaren would be sure to find many a Marget Howe.

It is the same discipline of self-restraint which is accountable for the absence of more frequent revivals in the Christian churches of Japan. When a man or woman feels his or her soul stirred, the first instinct is quietly to suppress the manifestation of it. In rare instances is the tongue set free by an irresistible spirit, when we have eloquence of sincerity and fervour. It is putting a premium upon a breach of the third commandment to encourage speaking lightly of spiritual experience. It is truly jarring to Japanese ears to hear the most sacred words, the most secret heart experiences, thrown out in promiscuous audiences. "Dost thou feel the soil of thy soul stirred with tender thoughts? It is time for seeds to sprout. Disturb it not with speech; but let it work alone in quietness and secrecy," — writes a young samurai in his diary.

- matron 既婚婦人 □Plutarch プルタルコス《ギリシャの史家、思想家》
□peasantry 農民階級 □Ian Maclaren イアン・マクラレン《スコットランドの作家、神学者》 □Marget Howe マーゲット・ハウ《イアン・マクラレンの著書に登場する賢母》 □self-restraint 自制 □eloquence 雄弁 □fervour 熱心さ
□third commandment 十戒の第三の戒め □jarring 不快感を与える
□promiscuous 雑多な □sprout 芽を出す

To give in so many articulate words one's inmost thoughts and feelings—notably the religious—is taken among us as an unmistakable sign that they are neither very profound nor very sincere. “Only a pomegranate is he”—so runs a popular saying “who, when he gapes his mouth, displays the contents of his heart.”

It is not altogether perverseness of oriental minds that the instant our emotions are moved, we try to guard our lips in order to hide them. Speech is very often with us, as the Frenchman defines it, “the art of concealing thought.”

Call upon a Japanese friend in time of deepest affliction and he will invariably receive you laughing, with red eyes or moist cheeks. At first you may think him hysterical. Press him for explanation and you will get a few broken commonplaces—“Human life has sorrow”; “They who meet must part”; “He that is born must die”; “It is foolish to count the years of a child that is gone, but a woman's heart will indulge in follies”; and the like. So the noble words

□ articulate はっきり発音された、明瞭な □ inmost 心の奥の □ profound 深遠な □ pomegranate ザクロ □ gape 大口を開ける □ perverseness (性格の) ひねくれ □ the Frenchman シャルル・モーリス・ド・タレーラン=ペリゴール《フランス革命期・第一帝政期の政治家》のこと □ affliction 苦悩 □ folly 愚かさ

of a noble Hohenzollern—"Lerne zu leiden ohne klagen"—had found many responsive minds among us long before they were uttered.

Indeed, the Japanese have recourse to risibility whenever the frailties of human nature are put to severest test. I think we possess a better reason than Democritus himself for our Abderian tendency, for laughter with us oftenest veils an effort to regain balance of temper when disturbed by any untoward circumstance. It is a counterpoise of sorrow or rage.

The suppression of feelings being thus steadily insisted upon, they find their safety-valve in poetical aphorisms. A poet of the tenth century writes "In Japan and China as well, humanity, when moved by sorrow, tells its bitter grief in verse." A mother who tries to console her broken heart by fancying her departed child absent on his wonted chase after the dragon-fly hums,

"How far to-day in chase, I wonder,
Has gone my hunter of the dragon-fly!"

- Hohenzollern ホーエンツォレルン家《プロイセンおよびドイツ帝国の貴族・王家》 □ "Lerne zu leiden ohne klagen" 「^{つぶや} 喧かずに耐えうることを学べ」
□ risibility 笑いの感覚 □ frailty 弱さ □ Democritus デモクリトス《ギリシャの哲学者》 □ untoward 厄介な □ counterpoise 平衡力 □ aphorism 格言
□ A poet 紀貫之《平安前～中期の歌人》のこと □ A mother 加賀千代《江戸時代の俳人》のこと □ wonted いつもの

I refrain from quoting other examples, for I know I could do only scant justice to the pearly gems of our literature, were I to render into a foreign tongue the thoughts which were wrung drop by drop from bleeding hearts and threaded into beads of rarest value. I hope I have in a measure shown that inner working of our minds which often presents an appearance of callousness or of a hysterical mixture of laughter and dejection, and whose sanity is sometimes called in question.

It has also been suggested that our endurance of pain and indifference to death are due to less sensitive nerves. This is plausible as far as it goes. The next question is,—Why are our nerves less tightly strung? It may be our climate is not so stimulating as the American. It may be our monarchical form of government does not excite us so much as the Republic does the Frenchman. It may be that we do not read *Sartor Resartus* so zealously as the Englishman. Personally, I believe it was our very excitability and sensitiveness which made it a

□ be wrung drop by drop 一滴一滴絞りだされる □ thread ～を縫うようにして進む □ callousness 冷淡 □ dejection 落胆 □ strung 糸[ひも・弦]を張った □ Sartor Resartus 衣服哲学《書名》 □ zealously 熱狂的に □ excitability 興奮性

necessity to recognise and enforce constant self-repression; but whatever may be the explanation, without taking into account long years of discipline in self-control, none can be correct.

Discipline in self-control can easily go too far. It can well repress the genial current of the soul. It can force pliant natures into distortions and monstrosities. It can beget bigotry, breed hypocrisy, or hebetate affections. Be a virtue never so noble, it has its counterpart and counterfeit. We must recognise in each virtue its own positive excellence and follow its positive ideal, and the ideal of self-restraint is to keep the mind level — as our expression is — or, to borrow a Greek term, attain the state of *euthymia*, which Democritus called the highest good.

The acme and pitch of self-control is reached and best illustrated in the first of the two institutions which we shall now bring to view, namely, the institutions of suicide and redress.

□ enforce 実行する □ repress 抑え込む □ genial 温和な □ pliant しなやかな
□ monstrosity 奇怪 □ beget ～を生じさせる □ bigotry 偏狭な考え
□ hebetate 鈍らせる □ counterfeit 偽物 □ euthymia エウテミア《デモクリ
トスが提唱した概念。「魂の平安」のこと》 □ acme 極致



Chapter 12

The Institutions of Suicide and Redress

Of these two institutions (the former known as *hara-kiri* and the latter as *kataki-uchi*), many foreign writers have treated more or less fully.

To begin with suicide, let me state that I confine my observations only to *seppuku* or *kappuku*, popularly known as *hara-kiri*—which means self-immolation by disembowelment. “Ripping the abdomen? How absurd!”—so cry those to whom the name is new. Absurdly odd as it may sound at first to foreign ears, it cannot be so very foreign to students of Shakespeare, who puts these words in Brutus’s mouth — “Thy [Cæsar’s] spirit walks abroad and turns our swords into our proper entrails.” Listen to a modern English poet who, in his *Light of Asia*, speaks of a sword piercing the bowels of a

- redress 敵討ち □ confine 限定する □ self-immolation 自己犠牲
□ disembowelment 割腹 □ entail 引き起こす □ a modern English poet エドウィン・アーノルド《イギリスの詩人、ジャーナリスト》のこと □ pierce ～を刺し通す □ bowel 腸、はらわた

queen; — none blames him for bad English or breach of modesty. Or, to take still another example, look at Guercino's painting of Cato's death in the Palazzo Rossa, in Genoa. Whoever has read the swan-song which Addison makes Cato sing, will not jeer at the sword half-buried in his abdomen. In our minds this mode of death is associated with instances of noblest deeds and of most touching pathos, so that nothing repugnant, much less ludicrous mars our conception of it. So wonderful is the transforming power of virtue, of greatness, of tenderness, that the vilest form of death assumes a sublimity and becomes a symbol of new life, or else—the sign which Constantine beheld would not conquer the world!

Not for extraneous associations only does *seppuku* lose in our mind any taint of absurdity; for the choice of this particular part of the body to operate upon, was based on an old anatomical belief as to the seat of the soul and of the affections. When Moses wrote of Joseph's "bowels yearning upon his brother," or David prayed the Lord not to forget his bowels,

□ Guercino グエルチーノ《イタリアの画家》 □ Cato (小) カトー《共和制ローマの政治家》 □ Palazzo Rossa パラッツォ・ロッサ《ジェノヴァの「赤の宮殿」のこと》 □ swan-song 最後の作品 □ the sign 312年のミルヴィオの戦いの際、ローマのコンスタンティヌス大帝が神から「十字架を旗印とせよ」というお告げを受けて勝ったという伝説がある。 □ Moses モーセ《旧約聖書の登場人物》 □ Joseph ヨセフ《旧約聖書の登場人物》 □ David ダビデ《古代イスラエル2代目の王》

or when Isaiah, Jeremiah, and other inspired men of old spoke of the “sounding” or the “troubling” of bowels, they all and each endorsed the belief prevalent among the Japanese that in the abdomen was enshrined the soul. The Semites habitually spoke of the liver and kidneys and surrounding fat as the seat of emotion and of life. The term “*hara*” was more comprehensive than the Greek *phren* or *thumos*, and the Japanese and Hellenese alike thought the spirit of man to dwell somewhere in that region. Such a notion is by no means confined to the peoples of antiquity. The French, in spite of the theory propounded by one of their most distinguished philosophers, Descartes, that the soul is located in the pineal gland, still insist in using the term *ventre* in a sense which, if anatomically too vague, is nevertheless physiologically significant. Similarly, *entrailles* stands in their language for affection and compassion. Nor is such a belief mere superstition, being more scientific than the general idea of making the heart the centre of the feelings.

□ Isaiah イザヤ《イスラエルの預言者》 □ Jeremiah エレミヤ《イスラエルの預言者》 □ inspired man 預言者 □ Semite セム族 □ phren 横隔膜《ギリシャ語》 □ thumos 感情、勇氣《ギリシャ語》 □ Descartes ルネ・デカルト《フランスの哲学者、数学者、自然学者》 □ pineal gland 松果腺 □ ventre 腹、腹部《フランス語》 □ entrailles 内臓、腹、情《フランス語》

Without asking a friar, the Japanese knew better than Romeo “in what vile part of this anatomy one’s name did lodge.” Modern neurologists speak of the abdominal and pelvic brains, denoting thereby sympathetic nerve centres in those parts which are strongly affected by any psychical action. This view of mental physiology once admitted, the syllogism of *seppuku* is easy to construct. “I will open the seat of my soul and show you how it fares with it. See for yourself whether it is polluted or clean.”

I do not wish to be understood as asserting religious or even moral justification of suicide, but the high estimate placed upon honour was ample excuse with many for taking one’s own life. How many acquiesced in the sentiment expressed by Garth,

“When honour’s lost, ’t is a relief to die;
Death’s but a sure retreat from infamy,”

and have smilingly surrendered their souls to

□ friar 修道士 □ Romeo ロミオ《シェイクスピアの悲劇『ロミオとジュリエット』の主人公》 □ neurologist 神経学者 □ pelvic 骨盤の □ syllogism もっともらしい理由付け □ assert 強く主張する □ acquiesce in 〜に従う □ Garth サー・サミュエル・ガース《イギリスの医師、詩人》 □ infamy 不名誉

oblivion! Death involving a question of honour, was accepted in Bushido as a key to the solution of many complex problems, so that to an ambitious samurai a natural departure from life seemed a rather tame affair and a consummation not devoutly to be wished for. I dare say that many good Christians, if only they are honest enough, will confess the fascination of, if not positive admiration for, the sublime composure with which Cato, Brutus, Petronius, and a host of other ancient worthies terminated their own earthly existence. Is it too bold to hint that the death of the first of the philosophers was partly suicidal? When we are told so minutely by his pupils how their master willingly submitted to the mandate of the state—which he knew was morally mistaken—in spite of the possibilities of escape, and how he took the cup of hemlock in his own hand, even offering libation from its deadly contents, do we not discern, in his whole proceeding and demeanour, an act of self-immolation? No physical compulsion here, as in ordinary cases of execution. True, the verdict

- oblivion (完全な)忘却 □ consummation devoutly to be wished 望み通りの成果 □ sublime 高尚になる □ Petronius ペトロニウス《帝政ローマの文人、政治家》 □ the first of the philosophers ソクラテス《古代ギリシャの哲学者》のこと □ minutely 詳細に □ hemlock ヘムロック《毒ニンジンから採った毒》 □ libation 献酒 □ discern 差異を認識する □ demeanour 態度

of the judges was compulsory: it said, "Thou shalt die, — and that by thine own hand." If suicide meant no more than dying by one's own hand, Socrates was a clear case of suicide. But nobody would charge him with the crime; Plato, who was averse to it, would not call his master a suicide.

Now my readers will understand that *seppuku* was not a mere suicidal process. It was an institution, legal and ceremonial. An invention of the middle ages, it was a process by which warriors could expiate their crimes, apologise for errors, escape from disgrace, redeem their friends, or prove their sincerity. When enforced as a legal punishment, it was practised with due ceremony. It was a refinement of self-destruction, and none could perform it without the utmost coolness of temper and composure of demeanour, and for these reasons it was particularly befitting the profession of bushi.

Antiquarian curiosity, if nothing else, would tempt me to give here a description of this obsolete ceremony; but seeing that such a description was

□ compulsory 強制的な □ thine 汝の《古》 □ averse 嫌って □ expiate (罪を)償う □ redeem ～を救い出す □ befitting ふさわしい □ antiquarian 古物収集家〔愛好家〕 □ obsolete 廃れた

made by a far abler writer, whose book is not much read nowadays, I am tempted to make a somewhat lengthy quotation. Mitford, in his *Tales of Old Japan*, after giving a translation of a treatise on *seppuku* from a rare Japanese manuscript, goes on to describe an instance of such an execution of which he was an eye-witness:

“We (seven foreign representatives) were invited to follow the Japanese witnesses into the *hondo* or main hall of the temple, where the ceremony was to be performed. It was an imposing scene. A large hall with a high roof supported by dark pillars of wood. From the ceiling hung a profusion of those huge gilt lamps and ornaments peculiar to Buddhist temples. In front of the high altar, where the floor, covered with beautiful white mats, is raised some three or four inches from the ground, was laid a rug of scarlet felt. Tall candles placed at regular intervals gave out a dim mysterious light, just sufficient to let all the proceedings be seen. The seven Japanese took

□ Mitford アルジャーノン・B・ミットフォード《幕末の駐日イギリス公使館書記官》 □ treatise 論文 □ execution 処刑 □ eye-witness 目撃者 □ imposing 印象的な □ gilt 金の □ rug ラグマット □ dim 薄暗い

their places on the left of the raised floor, the seven foreigners on the right. No other person was present.

“After the interval of a few minutes of anxious suspense, Taki Zenzaburo, a stalwart man thirty-two years of age, with a noble air, walked into the hall attired in his dress of ceremony, with the peculiar hempen-cloth wings which are worn on great occasions. He was accompanied by a *kaishaku* and three officers, who wore the *jimbaori* or war surcoat with gold tissue facings. The word *kaishaku*, it should be observed, is one to which our word executioner is no equivalent term. The office is that of a gentleman; in many cases it is performed by a kinsman or friend of the condemned, and the relation between them is rather that of principal and second than that of victim and executioner. In this instance, the *kaishaku* was a pupil of Taki Zenzaburo, and was selected by friends of the latter from among their own number for his skill in swordsmanship.

“With the *kaishaku* on his left hand, Taki Zenzaburo advanced slowly toward the Japanese

□ Taki Zenzaburo 滝善三郎《備前岡山藩士。神戸事件（1868）の責任者として切腹》 □ stalwart 屈強な □ attired in ～を着ている □ hempen-cloth 麻織物
□ surcoat サーコート《騎士がよろいの上にまとう外衣》 □ tissue 薄い織物
□ facing 表面の仕上げ □ executioner 死刑執行人 □ kinsman（男性の）血縁者

witnesses, and the two bowed before them, then drawing near to the foreigners they saluted us in the same way, perhaps even with more deference; in each case the salutation was ceremoniously returned. Slowly and with great dignity the condemned man mounted on to the raised floor, prostrated himself before the high altar twice, and seated[†] himself on the felt carpet with his back to the high altar, the *kaishaku* crouching on his left-hand side. One of the three attendant officers then came forward, bearing a stand of the kind used in the temple for offerings, on which, wrapped in paper, lay the *wakizashi*, the short sword or dirk of the Japanese, nine inches and a half in length, with a point and an edge as sharp as a razor's. This he handed, prostrating himself, to the condemned man, who received it reverently raising it to his head with both hands, and placed it in front of himself.

† Seated himself—that is, in the Japanese fashion, his knees and toes touching the ground and his body resting on his heels. In this position, which is one of respect, he remained until his death.

- witness 立会人 □ salute 会釈する □ salutation 挨拶 (の言葉)
□ prostrate oneself 平伏する □ crouch 身をかがめる □ dirk 短刀

“After another profound obeisance, Taki Zenzaburo, in a voice which betrayed just so much emotion and hesitation as might be expected from a man who is making a painful confession, but with no sign of either in his face or manner, spoke as follows:—

“I, and I alone, unwarrantably gave the order to fire on the foreigners at Kobe, and again as they tried to escape. For this crime I disembowel myself, and I beg you who are present to do me the honour of witnessing the act.’

“Bowing once more, the speaker allowed his upper garments to slip down to his girdle, and remained naked to the waist. Carefully, according to custom, he tucked his sleeves under his knees to prevent himself from falling backward; for a noble Japanese gentleman should die falling forwards. Deliberately, with a steady hand he took the dirk that lay before him; he looked at it wistfully, almost affectionately; for a moment he seemed to collect his thoughts for the last time, and then stabbing

□ obeisance お辞儀 □ hesitation ためらい □ confession 告白
□ unwarrantably 不当に □ girdle 腰帶 □ deliberately 丹念に □ wistfully
物欲しそうに □ affectionately 愛情を込めて □ stab ～を（突き）刺す

himself deeply below the waist in the left-hand side, he drew the dirk slowly across to his right side, and turning it in the wound, gave a slight cut upwards. During this sickeningly painful operation he never moved a muscle of his face. When he drew out the dirk, he leaned forward and stretched out his neck; an expression of pain for the first time crossed his face, but he uttered no sound. At that moment the *kaishaku*, who, still crouching by his side, had been keenly watching his every movement, sprang to his feet, poised his sword for a second in the air; there was a flash, a heavy, ugly thud, a crashing fall; with one blow the head had been severed from the body.

“A dead silence followed, broken only by the hideous noise of the blood throbbing out of the inert heap before us, which but a moment before had been a brave and chivalrous man. It was horrible.

“The *kaishaku* made a low bow, wiped his sword with a piece of paper which he had ready for the purpose, and retired from the raised floor; and the

- utter □に出す □keenly 抜け目なく □spring to one's feet 突然立ち上がる
□poise 身構える □thud ドスンという音 □severe (断ち)切る
□hideous おぞましい □throb 脈打つ □inert heap 活性を失った塊

stained dirk was solemnly borne away, a bloody proof of the execution.

“The two representatives of the Mikado then left their places, and crossing over to where the foreign witnesses sat, called to us to witness that the sentence of death upon Taki Zenzaburo had been faithfully carried out. The ceremony being at an end, we left the temple.”

I might multiply any number of descriptions of *seppuku* from literature or from the relations of eye-witnesses; but one more instance will suffice.

Two brothers, Sakon and Naiki, respectively twenty-four and seventeen years of age, made an effort to kill Iyéyasu in order to avenge their father's wrongs; but before they could enter the camp they were made prisoners. The old general admired the pluck of the youths who dared an attempt on his life and ordered that they should be allowed to die an honourable death. Their little brother Hachimaro, a mere infant of eight summers, was condemned to

□ solemnly 厳かに □ be borne away 持ち去られる □ sentence of death 死刑判決 □ carry out ～を実行する □ suffice 十分である □ Sakon and Naiki 左近と内記《武士の兄弟》 □ avenge a wrong 被った不正の仇討ちをする □ pluck (困難な状況での) 勇気 □ Hachimaro 八麿《左近と内記の弟》 □ infant 幼児

a similar fate, as the sentence was pronounced on all the male members of the family, and the three were taken to a monastery where it was to be executed. A physician who was present on the occasion has left us a diary, from which the following scene is translated:

“When they were an seated in a row for final despatch, Sakon turned to the youngest and said—‘Go thou first, for I wish to be sure that thou doest it aright.’ Upon the little one’s replying that, as he had never seen *seppuku* performed, he would like to see his brothers do it and then he could follow them, the older brothers smiled between their tears:—‘Well said, little fellow! So canst thou well boast of being our father’s child.’ When they had placed him between them, Sakon thrust the dagger into the left side of his abdomen and said—‘Look brother! Dost understand now? Only, don’t push the dagger too far, lest thou fall back. Lean forward, rather, and keep thy knees well composed.’ Naiki did likewise and said to the boy—‘Keep thine eyes open

□ pronounce on ～に（判決を）言い渡す □ monastery 男子修道院《ここでは寺の意》 □ in a row 1列に（並んで） □ despatch 処刑 □ canst can の二人称単数現在形《古》 □ thrust 突き刺す □ dagger 短刀

or else thou mayst look like a dying woman. If thy dagger feels anything within and thy strength fails, take courage and double thy effort to cut across.' The child looked from one to the other, and, when both had expired, he calmly half denuded himself and followed the example set him on either hand."

The glorification of *seppuku* offered, naturally enough, no small temptation to its unwarranted committal. For causes entirely incompatible with reason, or for reasons entirely undeserving of death, hot-headed youths rushed into it as insects fly into fire; mixed and dubious motives drove more samurai to this deed than nuns into convent gates. Life was cheap—cheap as reckoned by the popular standard of honour. The saddest feature was that honour, which was always in the *agio*, so to speak, was not always solid gold, but alloyed with baser metals. No one circle in the *Inferno* will boast of greater density of Japanese population than the seventh, to which Dante consigns all victims of self-destruction!

- denude ～を裸にする □ glorification 賛美 □ temptation 誘惑
□ unwarranted 不当な □ committal 犯罪を犯す行為 □ undeserving 報いを受けるに値しない □ dubious 曖昧な □ agio 打歩 (両替にかかる手数料)
□ alloy 合金にする □ base 劣った、劣等の □ Inferno (ダンテの「神曲」の) 地獄編 □ Dante ダンテ・アリギエリ《イタリアの詩人》

And yet, for a true samurai to hasten death or to court it, was alike cowardice. A typical fighter, when he lost battle after battle and was pursued from plain to hill and from bush to cavern, found himself hungry and alone in the dark hollow of a tree, his sword blunt with use, his bow broken and arrows exhausted—did not the noblest of the Romans fall upon his own sword in Philippi under like circumstances?—deemed it cowardly to die, but, with a fortitude approaching a Christian martyr's, cheered himself with an impromptu verse:

“Come! evermore come,
Ye dread sorrows and pains!
And heap on my burden'd back;
That I not one test may lack
Of what strength in me remains!”

This, then, was the Bushido teaching—Bear

† I use Dr. Legge's translation verbatim.

□ hasten 急いで～する □ A typical fighter 山中幸盛《山中鹿之介として知られる、戦国大名尼子氏の家臣》 □ cavern 大洞窟 □ the noblest of the Romans ブルートゥスのこと □ martyr 殉教者 □ impromptu 即興の

and face all calamities and adversities with patience and a pure conscience; for, as Mencius[†] taught, “When Heaven is about to confer a great office on anyone, it first exercises his mind with suffering and his sinews and bones with toil; it exposes his body to hunger and subjects him to extreme poverty; and it confounds his undertakings. In all these ways it stimulates his mind, hardens his nature, and supplies his incompetencies.” True honour lies in fulfilling Heaven’s decree and no death incurred in so doing is ignominious, whereas, death to avoid what Heaven has in store is cowardly indeed! In that quaint book of Sir Thomas Browne’s, *Religio Medici*, there is an exact English equivalent for what is repeatedly taught in our Precepts. Let me quote it: “It is a brave act of valour to condemn death, but where life is more terrible than death, it is then the truest valour to dare to live.” A renowned priest of the seventeenth century satirically observed — “Talk as he may, a samurai who ne’er has died is apt in decisive moments to flee or hide.” Again — “Him

□ calamity 災難 □ adversity 逆境 □ sinew 筋肉 □ toil 労苦 □ confound 混乱させる □ incompetency 能力がないこと □ decree 法令、布告 □ incur 被る □ ignominious 不名誉な □ quaint 風変わりで面白い □ Thomas Browne トマス・ブラウン《イギリスの医学者、哲学者》 □ Religio Medici 『医道宗教』《書名》 □ condemn ～を軽蔑する □ A renowned priest 天海和尚《江戸幕府の設立に尽力した天台宗の僧》のこと

who once has died in the bottom of his breast, no spears of Sanada nor all the arrows of Tametomo can pierce.” How near we come to the portals of the temple whose Builder taught “He that loseth his life for my sake shall find it”! These are but a few of the numerous examples that tend to confirm the moral identity of the human species, notwithstanding an attempt so assiduously made to render the distinction between Christian and Pagan as great as possible.

We have thus seen that the Bushido institution of suicide was neither so irrational nor barbarous as its abuse strikes us at first sight. We will now see whether its sister institution of Redress—or call it Revenge, if you will—has its mitigating features. I hope I can dispose of this question in a few words, since a similar institution, or call it custom, if that suits you better, prevailed among all peoples and has not yet become entirely obsolete, as attested by the continuance of duelling and lynching. Why, has not an American captain recently challenged Esterhazy, that the wrongs of Dreyfus be avenged? Among a

□portal 門 □loseth 《lose + -eth (古)》 □assiduously 熱心に □Pagan 異教徒 □barbarous 野蛮な □mitigating 軽減する □continuance 継続
□Esterhazy フェルディナン・ヴァルザン・エステルハージ《フランスの軍人。ドレフュス事件の真犯人の一人》 □Dreyfus アルフレド・ドレフュス《ドレフュス事件で冤罪を被ったユダヤ系フランス人》

savage tribe which has no marriage, adultery is not a sin, and only the jealousy of a lover protects a woman from abuse; so in a time which has no criminal court, murder is not a crime, and only the vigilant vengeance of the victim's people preserves social order. "What is the most beautiful thing on earth?" said Osiris to Horus. The reply was, "To avenge a parent's wrongs,"—to which a Japanese would have added "and a master's."

In revenge there is something which satisfies one's sense of justice. The avenger reasons:—"My good father did not deserve death. He who killed him did great evil. My father, if he were alive, would not tolerate a deed like this: Heaven itself hates wrong-doing. It is the will of my father; it is the will of Heaven that the evil-doer cease from his work. He must perish by my hand; because he shed my father's blood, I, who am his flesh and blood, must shed the murderer's. The same Heaven shall not shelter him and me." The ratiocination is simple and childish (though we know Hamlet did not

- savage 未開人 □adultery 不貞 □vigilant 油断がない □vengeance 復讐
□Osiris オシリス《エジプト神話の神》 □Horus ホルス《エジプト神話に登場する神》 □avenger 復讐者 □tolerate 容認する □perish 滅びる
□ratiocination 推論 □Hamlet ハムレット《シェイクスピアの悲劇『ハムレット』の主人公》

reason much more deeply); nevertheless it shows an innate sense of exact balance and equal justice. "An eye for an eye, a tooth for a tooth." Our sense of revenge is as exact as our mathematical faculty, and until both terms of the equation are satisfied we cannot get over the sense of something left undone.

In Judaism, which believed in a jealous God, or in Greek mythology, which provided a Nemesis, vengeance may be left to superhuman agencies; but common sense furnished Bushido with the institution of redress as a kind of ethical court of equity, where people could take cases not to be judged in accordance with ordinary law. The master of the forty-seven Ronins was condemned to death; he had no court of higher instance to appeal to; his faithful retainers addressed themselves to vengeance, the only Supreme Court existing; they in their turn were condemned by common law, — but the popular instinct passed a different judgment, and hence their memory is still kept as green and fragrant as are their graves at Sengakuji to this day.

□ innate 生来の □ faculty 能力 □ Judaism ユダヤ教 □ Nemesis ネメシス
《復讐の女神》 □ equity 衡平法、エクイティ □ The master of the forty-seven
Ronins 浅野匠頭長矩 □ fragrant 良い香りの

Though Lâu-tse taught to recompense injury with kindness, the voice of Confucius was very much louder, which taught that injury must be recompensed with justice;—and yet revenge was justified only when it was undertaken in behalf of our superiors and benefactors. One's own wrongs, including injuries done to wife and children, were to be borne and forgiven. A samurai could therefore fully sympathise with Hannibal's oath to avenge his country's wrongs, but he scorns James Hamilton for wearing in his girdle a handful of earth from his wife's grave, as an eternal incentive to avenge her wrongs on the Regent Murray.

Both of these institutions of suicide and redress lost their *raison d'être* at the promulgation of the Criminal Code. No more do we hear of romantic adventures of a fair maiden as she tracks in disguise the murderer of her parent. No more can we witness tragedies of family vendetta enacted. The knight errantry of Miyamoto Musashi is now a tale of the past. The well-ordered police spies out the criminal

□ Lâu-tse 老子 □ recompense 報いる □ Hannibal ハンニバル・バルカ《カルタゴの將軍》 □ oath 誓い □ James Hamilton ジェームズ・ハミルトン《スコットランドの貴族、政治家》 □ Murray マリ伯ジェームズ・ステュアート《スコットランドの貴族、政治家》 □ *raison d'être* 存在理由《フランス語》
□ promulgation 発布 □ track 跡を付ける □ vendetta 血の復讐 □ knight errantry 武者修行 □ Miyamoto Musashi 宮本武蔵

for the injured party and the law metes out justice. The whole state and society will see that wrong is righted. The sense of justice satisfied, there is no need of *kataki-uchi*. If this had meant that “hunger of the heart which feeds upon the hope of glutting that hunger with the life blood of the victim,” as a New England divine has described it, a few paragraphs in the Criminal Code would not so entirely have made an end of it.

As to *seppuku*, though it too has no existence *de jure*, we still hear of it from time to time, and shall continue to hear, I am afraid, as long as the past is remembered. Many painless and time-saving methods of self-immolation will come in vogue, as its votaries are increasing with fearful rapidity throughout the world; but Professor Morselli will have to concede to *seppuku* an aristocratic position among them. He maintains that “when suicide is accomplished by very painful means or at the cost of prolonged agony, in ninety-nine cases out of a hundred, it may be assigned as the act of a

□ mete out 提供する □ glut (食欲、欲望を)満たす □ divine 神学者 □ de jure 法律上(の) □ Morselli エルコレ・ルイージ・モリセリ《イタリアの作家》
□ concede 妥当と認める □ prolonged 長期の □ agony 激しい苦痛

mind disordered by fanaticism, by madness, or by morbid excitement.”[†] But a normal *seppuku* does not savour of fanaticism, or madness or excitement, utmost *sang froid* being necessary to its successful accomplishment. Of the two kinds into which Dr. Strahan^{††} divides suicide, the Rational or Quasi, and the Irrational or True, *seppuku* is the best example of the former type.

From these bloody institutions, as well as from the general tenor of Bushido, it is easy to infer that the sword played an important part in social discipline and life. The saying passed as an axiom which called the sword the soul of the samurai.

† Morselli, *Suicide*, p. 314.

†† *Suicide and Insanity*.

□ disordered 混乱した □ fanaticism 熱狂 □ morbid 病的な □ sang froid 冷静、沈着 □ rational 合理的な □ quasi 擬似的な □ Strahan S. A. K. ストラハン《イギリスの精神科医》 □ tenor 主旨 □ infer 推論する □ axiom 自明の理



Chapter 13

The Sword, the Soul of the Samurai

Bushido made the sword its emblem of power and prowess. When Mahomet proclaimed that “the sword is the key of Heaven and of Hell,” he only echoed a Japanese sentiment. Very early the samurai boy learned to wield it. It was a momentous occasion for him when at the age of five he was apparelled in the paraphernalia of samurai costume, placed upon a *go*-board[†] and initiated into the rights of the military profession, by having thrust into his girdle a real sword instead of the toy dirk with which he had

† The game of *go* is sometimes called Japanese checkers, but is much more intricate than the English game. The *go*-board contains 361 squares and is supposed to represent a battle-field—the object of the game being to occupy as much space as possible.

- prowess 武勇 □Mahomet ムハンマド《イスラム教の開祖》 □wield (剣などを)ふる □momentous 重要な □apparel (きらびやかな服を)着せる
□paraphernalia 装備 □intricate 難解な

been playing. After this first ceremony of *adoptio per arma*, he was no more to be seen outside his father's gates without this badge of his status, even though it was usually substituted for everyday wear by a gilded wooden dirk. Not many years pass before he wears constantly the genuine steel, though blunt, and then the sham arms are thrown aside and with enjoyment keener than his newly acquired blades, he marches out to try their edge on wood and stone. When he reaches man's estate, at the age of fifteen, being given independence of action, he can now pride himself upon the possession of arms sharp enough for any work. The very possession of the dangerous instrument imparts to him a feeling and an air of self-respect and responsibility. "He beareth not the sword in vain." What he carries in his belt is a symbol of what he carries in his mind and heart,—loyalty and honour. The two swords, the longer and the shorter,—called respectively *daito* and *shoto* or *katana* and *wakizashi*,—never leave his side. When at home, they grace the most conspicuous place in

- *adoptio per arma* 武門に入る《ラテン語》 □ *substitute* 代わりに用いる
 □ *gilded* 金箔を貼った □ *blunt* 切れ味の悪い □ *sham* まがいもの □ *impart*
 ～を知らせる □ *self-respect* 自尊心 □ *beareth* 《bear + -eth (古)》
 □ *conspicuous* 目につきやすい

the study or parlour; by night they guard his pillow within easy reach of his hand. Constant companions, they are beloved, and proper names of endearment given them. Being venerated, they are well-nigh worshipped. The Father of History has recorded as a curious piece of information that the Scythians sacrificed to an iron scimitar. Many a temple and many a family in Japan hoards a sword as an object of adoration. Even the commonest dirk has due respect paid to it. Any insult to it is tantamount to personal affront. Woe to him who carelessly steps over a weapon lying on the floor!

So precious an object cannot long escape the notice and the skill of artists nor the vanity of its owner, especially in times of peace, when it is worn with no more use than a crosier by a bishop or a sceptre by a king. Sharkskin and finest silk for hilt, silver and gold for guard, lacquer of varied hues for scabbard, robbed the deadliest weapon of half its terror; but these appurtenances are playthings compared with the blade itself.

□ parlour 客間 □ endearment 愛情を示す行為 □ venerated 崇拝される
□ well-nigh ほとんど □ The Father of History ヘロドトス《ギリシャの歴史家》のこと □ Scythian スキタイ人《イラン系遊牧騎馬民族》 □ scimitar 三日月刀、シミタール刀 □ affront 侮辱 □ woe 苦痛 □ crosier 司教の杖
□ sceptre 王の笏 □ hilt 柄 □ guard つば □ scabbard 鞘 □ appurtenance 付属品

The swordsmith was not a mere artisan but an inspired artist and his workshop a sanctuary. Daily he commenced his craft with prayer and purification, or, as the phrase was, “he committed his soul and spirit into the forging and tempering of the steel.” Every swing of the sledge, every plunge into water, every friction on the grindstone, was a religious act of no slight import. Was it the spirit of the master or of his tutelary god that cast a formidable spell over our sword? Perfect as a work of art, setting at defiance its Toledo and Damascus rivals, there was more than art could impart. Its cold blade, collecting on its surface the moment it is drawn the vapour of the atmosphere; its immaculate texture, flashing light of bluish hue; its matchless edge, upon which histories and possibilities hang; the curve of its back, uniting exquisite grace with utmost strength;—all these thrill us with mixed feelings of power and beauty, of awe and terror. Harmless were its mission, if it only remained a thing of beauty and joy! But, ever within reach of the hand, it presented no small temptation

- swordsmith 刀匠 □ sanctuary 聖域 □ forge 鍛造する □ grindstone 砥石
 □ tutelary 守護神 □ formidable 畏敬の念を起こさせる □ Toledo トレド
 《スペイン中央部の都市》 □ Damascus ダマスカス《シリアの首都》
 □ vapour 蒸気 □ immaculate 一点の曇りもない □ bluish 青みがかった
 □ hue 色合い

for abuse. Too often did the blade flash forth from its peaceful sheath. The abuse sometimes went so far as to try the acquired steel on some harmless creature's neck.

The question that concerns us most is, however, —Did Bushido justify the promiscuous use of the weapon? The answer is unequivocally, no! As it laid great stress on its proper use, so did it denounce and abhor its misuse. A dastard or a braggart was he who brandished his weapon on undeserved occasions. A self-possessed man knows the right time to use it, and such times come but rarely. Let us listen to the late Count Katsu, who passed through one of the most turbulent times of our history, when assassinations, suicides, and other sanguinary practices were the order of the day. Endowed as he once was with almost dictatorial powers, chosen repeatedly as an object of assassination, he never tarnished his sword with blood. In relating some of his reminiscences to a friend he says, in a quaint, plebeian way peculiar to him: "I have a great dislike for killing people and so

□abuse 乱用 □sheath さや □unequivocally 明白に □dastard ひきょう者
□braggart 自慢屋 □brandish 振りかざす □undeserved 不相応な
□Katsu 勝海舟 □turbulent 不穏な □assassination 暗殺 □sanguinary
血なまぐさい □dictatorial 独裁的な □reminiscence 懷古談 □plebeian
庶民の

I haven't killed one single man. I have released those whose heads should have been chopped off. A friend said to me one day, 'You don't kill enough. Don't you eat pepper and egg-plants?' Well, some people are no better! But you see that fellow was slain himself. My escape may be due to my dislike of killing. I had the hilt of my sword so tightly fastened to the scabbard that it was hard to draw the blade. I made up my mind that though they cut me, I would not cut. Yes, yes! some people are truly like fleas and mosquitoes and they bite —but what does their biting amount to? It itches a little, that's all; it won't endanger life." These are the words of one whose Bushido training was tried in the fiery furnace of adversity and triumph. The popular apothegm — "To be beaten is to conquer," meaning true conquest consists in not opposing a riotous foe; and "The best won victory is that obtained without shedding of blood," and others of similar import — will show that after all the ultimate ideal of knighthood was peace.

It was a great pity that this high ideal was left

- egg-plant ナス □ slain slay (殺す)の過去分詞 □ flea ノミ □ itch かゆい
□ endanger ～を危険にさらす □ furnace かまど □ adversity 逆境
□ apothegm 格言 □ riotous 暴動を起こす

exclusively to priests and moralists to preach, while the samurai went on practising and extolling martial traits. In this they went so far as to tinge the ideals of womanhood with Amazonian character. Here we may profitably devote a few paragraphs to the subject of the training and position of woman.

□ extol 褒め立てる □ tinge 付け加える、帯びさせる □ Amazonian 勇猛な、好戦的な

Chapter 14

The Training and Position of Woman



The female half of our species has sometimes been called the paragon of paradoxes, because the intuitive working of its mind is beyond the comprehension of men's "arithmetical understanding." The Chinese ideogram denoting "the mysterious," "the unknowable," consists of two parts, one meaning "young" and the other "woman," because the physical charms and delicate thoughts of the fair sex are above the coarse mental calibre of our sex to explain.

In the Bushido ideal of woman, however, there is little mystery and only a seeming paradox. I have said that it was Amazonian, but that is only half the truth. Ideographically the Chinese represent wife by a woman holding a broom—certainly

□ paragon 典型、化身 □ paradox 逆説 □ intuitive 直感的な □ ideogram 表意文字 □ denote ～を意味する □ coarse 粗野な □ ideographically 表意的に文字で表して □ broom ほうき

not to brandish it offensively or defensively against her conjugal ally, neither for witchcraft, but for the more harmless uses for which the besom was first invented—the idea involved being thus not less homely than the etymological derivation of the English wife (weaver) and daughter (*duhitar*, milkmaid). Without confining the sphere of woman's activity to *Küche*, *Kirche*, *Kinder*, as the present German Kaiser is said to do, the Bushido ideal of womanhood was pre-eminently domestic. These seeming contradictions—domesticity and Amazonian traits—are not inconsistent with the Precepts of Knighthood, as we shall see.

Bushido being a teaching primarily intended for the masculine sex, the virtues it prized in woman were naturally far from being distinctly feminine. Winckelmann remarks that “the supreme beauty of Greek art is rather male than female,” and Lecky adds that it was true in the moral conception of the Greeks as in their art. Bushido similarly praised those women most “who emancipated themselves

- conjugal 結婚の □ ally 同盟者 □ witchcraft □ besom 竹ぼうき
□ etymological 語源の □ derivation 派生 □ Küche 台所《ドイツ語》
□ Kirche 教会《ドイツ語》 □ Kinder 子ども《ドイツ語》 □ German Kaiser カ
イゼル皇帝《ヴィルヘルム 2 世だと推測される》 □ pre-eminently 著しく
□ trait 特質 □ inconsistent 矛盾した □ Winckelmann ヨハン・ヨアヒム・ヴ
ィンケルマン《ドイツの美術史家》 □ emancipate 〜を解放する

from the frailty of their sex and displayed an heroic fortitude worthy of the strongest and the bravest of men.”† Young girls, therefore, were trained to repress their feelings, to indurate their nerves, to manipulate weapons, —especially the long-handled sword called *nagi-nata*, so as to be able to hold their own against unexpected odds. Yet the primary motive for exercise of this martial character was not for use in the field; it was twofold—personal and domestic. Woman owning no suzerain of her own, formed her own body-guard. With her weapon she guarded her personal sanctity with as much zeal as her husband did his master’s. The domestic utility of her warlike training was in the education of her sons, as we shall see later.

Fencing and similar exercises, if rarely of practical use, were a wholesome counterbalance to the otherwise sedentary habits of women. But these exercises were not followed only for hygienic purposes. They

† Lecky, *History of European Morals*, ii., p. 383.

□ frailty 弱さ □ indurate 硬化する □ odds 見込み、可能性 □ suzerain 主君
□ sanctity 尊厳 □ zeal 熱意 □ counterbalance 埋め合わせをする
□ sedentary 座りがちの □ hygienic 健康上の

could be turned into use in times of need. Girls, when they reached womanhood, were presented with dirks (*kai-ken*, pocket poniards), which might be directed to the bosom of their assailants, or, if advisable, to their own. The latter was very often the case; and yet I will not judge them severely. Even the Christian conscience with its horror of self-immolation, will not be harsh with them, seeing Pelagia and Dominina, two suicides, were canonised for their purity and piety. When a Japanese Virginia saw her chastity menaced, she did not wait for her father's dagger. Her own weapon lay always in her bosom. It was a disgrace to her not to know the proper way in which she had to perpetrate self-destruction. For example, little as she was taught in anatomy, she must know the exact spot to cut in her throat; she must know how to tie her lower limbs together with a belt so that, whatever the agonies of death might be, her corpse be found in utmost modesty with the limbs properly composed. Is not a caution like this worthy of the Christian Perpetua or the Vestal Cornelia? I would not put such an abrupt

□ poniard 短剣 □ canonised 威厳がある地位を与えられる □ Virginia ウィルギニア《共和制ローマの少女。貴族の求愛を拒んだために奴隷にされそうになり、父ウィルギニウスに刺殺された》 □ Christian Perpetua 殉教者ペルペツア《キリスト教徒。迫害を受け、猛獣と戦わされて殉教した際、着衣のまま猛獣に食われた》 □ Vestal Cornelia 貞女コルネリア《賢母として称えられた》 □ abrupt 突然の

interrogation were it not for a misconception, based on our bathing customs and other trifles, that chastity is unknown among us.[†] On the contrary, chastity was a pre-eminent virtue of the samurai woman, held above life itself. A young woman, taken prisoner, seeing herself in danger of violence at the hands of the rough soldiery, says she will obey their pleasure, provided she be first allowed to write a line to her sisters, whom war has dispersed in every direction. When the epistle is finished, off she runs to the nearest well and saves her honour by drowning. The letter she leaves behind ends with these verses:

“For fear lest clouds may dim her light,
Should she but graze this nether sphere,
The young moon poised above the height
Doth hastily betake to flight.”

† For a very sensible explanation of nudity and bathing see Finck's *Lotos Time in Japan*, pp. 286-297.

□interrogation 疑問 □misconception 誤解 □trifle ささいな事 □chastity 貞節
□soldiery 兵隊 □disperse 分散する □epistle 書簡

It would be unfair to give my readers an idea that masculinity alone was our highest ideal for woman. Far from it! Accomplishments and the gentler graces of life were required of them. Music, dancing, and literature were not neglected. Some of the finest verses in our literature were expressions of feminine sentiments; in fact, woman played an important rôle in the history of Japanese *belles-lettres*. Dancing was taught (I am speaking of samurai girls and not of *geisha*) only to smooth the angularity of their movements. Music was to regale the weary hours of their fathers and husbands; hence it was not for the technique, the art as such, that music was learned; for the ultimate object was purification of heart, since it was said that no harmony of sound is attainable without the player's heart being in harmony with itself. Here again we see the same idea prevailing which we notice in the training of youths—that accomplishments were ever kept subservient to moral worth. Just enough of music and dancing to add grace and brightness to life, but never to foster

□ accomplishment たしなみ □ sentiment 感情 □ belles-lettres 純文学《フランス語》 □ angularity ぎこちなさ □ regale 楽しませる □ weary 退屈な
□ purification 浄化 □ attainable 到達[達成]できる □ subservient 貢献する

vanity and extravagance. I sympathise with the Persian Prince, who, when taken into a ballroom in London and asked to take part in the merriment, bluntly remarked that in his country they provided a particular set of girls to do that kind of business for them.

The accomplishments of our women were not acquired for show or social ascendancy. They were a home diversion; and if they shone in social parties, it was as the attributes of a hostess, —in other words, as a part of the household contrivance for hospitality. Domesticity guided their education. It may be said that the accomplishments of the women of Old Japan, be they martial or pacific in character, were mainly intended for the home; and, however far they might roam, they never lost sight of the hearth as the centre. It was to maintain its honour and integrity that they slaved, drudged, and gave up their lives. Night and day, in tones at once firm and tender, brave and plaintive, they sang to their little nests. As daughter, woman sacrificed herself for her

□vanity 虚栄心 □extravagance ぜいたく □merriment 浮かれ騒ぎ
□ascendancy 権勢 □diversion 娯楽 □contrivance 考案 □domesticity
家庭第一主義 □roam 放浪する □integrity 品位 □drudge コツコツと仕事を
する □plaintive 悲しげな

father, as wife for her husband, and as mother for her son. Thus from earliest youth she was taught to deny herself. Her life was not one of independence, but of dependent service. Man's helpmeet, if her presence is helpful she stays on the stage with him: if it hinders his work, she retires behind the curtain. Not infrequently does it happen that a youth becomes enamoured of a maiden who returns his love with equal ardour, but, when she realises his interest in her makes him forgetful of his duties, disfigures her person that her attractions may cease. Adzuma, the ideal wife in the minds of samurai girls, finds herself loved by a man who is conspiring against her husband. Upon pretence of joining in the guilty plot, she manages in the dark to take her husband's place, and the sword of the lover-assassin descends upon her own devoted head. The following epistle written by the wife of a young daimio, before taking her own life, needs no comment:

“I have heard that no accident or chance ever mars the march of events here below, and that all is

□ helpmeet 伴侶 □ infrequently まれに □ enamoured 心を奪われた
 □ ardour 情熱 □ disfigure ~の外観を損なう □ Adzuma 吾妻《北面の武士・渡辺左衛門尉渡の妻》
 □ conspire against ~に陰謀を企てる □ the wife of a young daimio 青柳《豊臣家の重臣、木村重成の妻》のこと

in accordance with a plan. To take shelter under a common bough or a drink of the same river, is alike ordained from ages prior to our birth. Since we were joined in ties of eternal wedlock, now two short years ago, my heart hath followed thee, even as its shadow followeth an object, inseparably bound heart to heart, loving and being loved. Learning but recently, however, that the coming battle is to be the last of thy labour and life, take the farewell greeting of thy loving partner. I have heard that Kowu, the mighty warrior of ancient China, lost a battle, loth to part with his favorite Gu. Yoshinaka, too, brave as he was, brought disaster to his cause, too weak to bid prompt farewell to his wife. Why should I, to whom earth no longer offers hope or joy—Why should I detain thee or thy thoughts by living? Why should I not, rather, await thee on the road which all mortal kind must sometime tread? Never, prithee, never, forget the many benefits which our good master Hidéyori hath heaped upon thee. The gratitude we owe him is as deep as the sea and as high as the hills.”

- bough 大枝 □ ordain 運命づける □ hath have の直説法三人称単数現在形
 《古》 □ Kowu 項羽《古代中国の楚国の將軍》 □ Gu 虞姬《項羽の愛人》
 □ Yoshinaka 木曾義仲《平安時代末期の武將》 □ detain 待たせておく
 □ prithee 願わくは □ Hidéyori 豊臣秀頼《豊臣秀吉の三男》

Woman's surrender of herself to the good of her husband, home, and family, was as willing and honourable as the man's self-surrender to the good of his lord and country. Self-renunciation, without which no life-enigma can be solved, was the key-note of the loyalty of man as well as of the domesticity of woman. She was no more the slave of man than was her husband of his liege-lord, and the part she played was recognised as *naijo*, "the inner help." In the ascending scale of service stood woman, who annihilated herself for man, that he might annihilate himself for the master, that he in turn might obey Heaven. I know the weakness of this teaching and that the superiority of Christianity is nowhere more manifested than here, in that it requires of each and every living soul direct responsibility to its Creator. Nevertheless, as far as the doctrine of service—the serving of a cause higher than one's own self, even at the sacrifice of one's individuality; I say the doctrine of service, which is the greatest that Christ preached and was the sacred key-note of His mission—so far

□ self-renunciation 自己犠牲 □ life-enigma 人生の謎 □ key-note 基調
□ liege-lord 主君 □ ascending 上昇する □ annihilate 滅ぼす □ doctrine
教義 □ preach 説教する

as that is concerned, Bushido was based on eternal truth.

My readers will not accuse me of undue prejudice in favour of slavish surrender of volition. I accept in a large measure the view advanced and defended with breadth of learning and profundity of thought by Hegel, that history is the unfolding and realisation of freedom. The point I wish to make is that the whole teaching of Bushido was so thoroughly imbued with the spirit of self-sacrifice, that it was required not only of woman but of man. Hence, until the influence of its precepts is entirely done away with, our society will not realise the view rashly expressed by an American exponent of woman's rights, who exclaimed. "May all the daughters of Japan rise in revolt against ancient customs!" Can such a revolt succeed? Will it improve the female status? Will the rights they gain by such a summary process repay the loss of that sweetness of disposition, that gentleness of manner, which are their present heritage? Was not the loss of domesticity on the part of Roman

□accuse 非難する □slavish 奴隷のような □volition 意志 □breadth 広がり
□profundity 深遠 □imbue 植え付ける □rashly 軽率に
□exponent 主唱者 □revolt 抵抗する □heritage 伝統

matrons followed by moral corruption too gross to mention? Can the American reformer assure us that a revolt of our daughters is the true course for their historical development to take? These are grave questions. Changes must and will come without revolts! In the meantime let us see whether the status of the fair sex under the Bushido regimen was really so bad as to justify a revolt.

We hear much of the outward respect European knights paid to “God and the ladies,”—the incongruity of the two terms making Gibbon blush; we are also told by Hallam that the morality of chivalry was coarse, that gallantry implied illicit love. The effect of chivalry on the weaker vessel was food for reflection on the part of philosophers, M. Guizot contending that feudalism and chivalry wrought wholesome influences, while Mr. Spencer tells us that in a militant society (and what is feudal society if not militant?) the position of woman is necessarily low, improving only as society becomes more industrial. Now is M. Guizot’s theory true of Japan, or is Mr.

□ regimen 統治、治世《古》 □ incongruity 不適合 □ Gibbon エドワード・ギボン《イギリスの歴史家》 □ blush 顔を赤らめる □ Hallam ヘンリー・ハラム《イギリスの歴史家》 □ gallantry 勇敢な行為 □ weaker vessel 女性 □ Guizot フランソワ・ギゾー《フランスの歴史家、政治家》 □ wrought work の過去・過去分詞形《古》

Spencer's? In reply I might aver that both are right. The military class in Japan was restricted to the samurai, comprising nearly two million souls. Above them were the military nobles, the *daimio*, and the court nobles, the *kugé*—these higher, sybaritical nobles being fighters only in name. Below them were masses of the common people—mechanics, tradesmen, and peasants—whose life was devoted to arts of peace. Thus what Herbert Spencer gives as the characteristics of a militant type of society may be said to have been exclusively confined to the samurai class, while those of the industrial type were applicable to the classes above and below it. This is well illustrated by the position of woman; for in no class did she experience less freedom than among the samurai. Strange to say, the lower the social class—as, for instance, among small artisans—the more equal was the position of husband and wife. Among the higher nobility, too, the difference in the relations of the sexes was less marked, chiefly because there were few occasions to bring the

- comprise へから成る □ court noble 公家 □ sybaritical 道楽好きの
□ applicable 当てはまる

differences of sex into prominence, the leisurely nobleman having become literally effeminate. Thus Spencer's dictum was fully exemplified in Old Japan. As to Guizot's, those who read his presentation of a feudal community will remember that he had the higher nobility especially under consideration, so that his generalisation applies to the *daimio* and the *kugé*.

I shall be guilty of gross injustice to historical truth if my words give one a very low opinion of the status of woman under Bushido. I do not hesitate to state that she was not treated as man's equal; but, until we learn to discriminate between differences and inequalities, there will always be misunderstandings upon this subject.

When we think in how few respects men are equal among themselves, *e.g.*, before law courts or voting polls, it seems idle to trouble ourselves with a discussion on the equality of sexes. When the American Declaration of Independence said that all men were created equal, it had no reference to

- prominence 目立つこと □ effeminate 女々しい □ dictum 声明
□ exemplify ～を典型的に示す □ gross 言語道断の □ discriminate 区別する

their mental or physical gifts; it simply repeated what Ulpian long ago announced, that before the law all men are equal. Legal rights were in this case the measure of their equality. Were the law the only scale by which to measure the position of woman in a community, it would be as easy to tell where she stands as to give her avoirdupois in pounds and ounces. But the question is: Is there a correct standard in comparing the relative social position of the sexes? Is it right, is it enough, to compare woman's status to man's, as the value of silver is compared with that of gold, and give the ratio numerically? Such a method of calculation excludes from consideration the most important kind of value which a human being possesses, namely, the intrinsic. In view of the manifold variety of requisites for making each sex fulfil its earthly mission, the standard to be adopted in measuring its relative position must be of a composite character; or to borrow from economic language, it must be a multiple standard. Bushido had a standard of its

□ Ulpian ドミティウス・ウルピアヌス《ローマの法律家》 □ avoirdupois 体重
□ numerically 数字として □ exclude ～を除く □ intrinsic 本来備わっている
□ manifold 多種多様の □ requisite 必要条件 □ composite 複合の

own and it was binomial. It tried to gauge the value of woman on the battle-field and by the hearth. There she counted for very little; here for all. The treatment accorded her corresponded to this double measurement:—as a social-political unit not much, while as wife and mother she received highest respect and deepest affection. Why, among so military a nation as the Romans, were their matrons so highly venerated? Was it not because they were *matrona*, mothers? Not as fighters or lawgivers, but as their mothers did men bow before them. So with us. While fathers and husbands were absent in field or camp, the government of the household was left entirely in the hands of mothers and wives. The education of the young, even their defence, was entrusted to them. The warlike exercises of women, of which I have spoken, were primarily to enable them intelligently to direct and follow the education of their children.

I have noticed a rather superficial notion prevailing among half-informed foreigners, that

- binomial 二項式の □ gauge 測定する □ hearth 炉辺 □ accord 与える
- correspond 対応する □ affection 愛情 □ venerated 崇拝される
- matrona マトローナ、上流階級の既婚婦人《イタリア語》 □ lawgiver 立法者
- entrust 委ねる □ warlike 戦闘的な □ superficial 表面的な □ prevail 広く行き渡る

because the common Japanese expression for one's wife is "my rustic wife" and the like, she is despised and held in little esteem. When it is told that such phrases as "my foolish father," "my swinish son," "my awkward self," etc., are in current use, is not the answer clear enough?

To me it seems that our idea of marital union goes in some ways farther than the so-called Christian. "Man and woman shall be one flesh." The individualism of the Anglo-Saxon cannot let go of the idea that husband and wife are two persons; — hence when they disagree, their separate *rights* are recognised, and when they agree, they exhaust their vocabulary in all sorts of silly pet-names and nonsensical blandishments. It sounds highly irrational to our ears, when a husband or wife speaks to a third party of his or her other half—better or worse—as being lovely, bright, kind, and what not. Is it good taste to speak of one's self as "my bright self," "my lovely disposition," and so forth? We think praising one's own wife is praising a part of

□rustic 不作法な □despise 輕蔑する □swinish 豚のような □marital 結婚の □Man and woman shall be one flesh.「男と女は合いて一体となるべし」《旧約聖書『創世記』第2章24節》 □exhaust ～を使い尽くす □pet-names 愛称 □nonsensical 無意味の □blandishment お世辞の言葉 □disposition 氣質

one's own self, and self-praise is regarded, to say the least, as bad taste among us, —and I hope, among Christian nations too! I have diverged at some length because the polite debasement of one's consort was a usage most in vogue among the samurai.

The Teutonic races beginning their tribal life with a superstitious awe of the fair sex (though this is really wearing off in Germany!), and the Americans beginning their social life under the painful consciousness of the numerical insufficiency of women[†] (who, now increasing, are, I am afraid, fast losing the prestige their colonial mothers enjoyed), the respect man pays to woman has in Western civilisation become the chief standard of morality. But in the martial ethics of Bushido, the main water-shed dividing the good and the bad was sought elsewhere. It was located along the line of duty which bound man to his own divine

† I refer to those days when girls were imported from England and given in marriage for so many pounds of tobacco, etc.

□ diverge それる □ debasement (品質・品位などの)悪化、低下 □ consort 配偶者 □ Teutonic race チュートン人種《ドイツ人をはじめとするゲルマン系諸民族》 □ superstitious 迷信的な □ wear off 徐々に消えていく
□ insufficiency 不足 □ prestige 名声 □ water-shed 分水界、異なる水系の境目 □ divine 神から授かった

soul and then to other souls in the five relations I have mentioned in the early part of this paper. Of these, we have brought to our reader's notice loyalty, the relation between one man as vassal and another as lord. Upon the rest, I have only dwelt incidentally as occasion presented itself; because they were not peculiar to Bushido. Being founded on natural affections, they could but be common to all mankind, though in some particulars they may have been accentuated by conditions which its teaching induced. In this connection there comes before me the peculiar strength and tenderness of friendship between man and man, which often added to the bond of brotherhood a romantic attachment doubtless intensified by the separation of the sexes in youth,—a separation which denied to affection the natural channel open to it in Western chivalry or in the free intercourse of Anglo-Saxon lands. I might fill pages with Japanese versions of the story of Damon and Pythias or Achilles and Patroclus, or tell in Bushido parlance of ties as sympathetic as

- vassal 臣下 □ dwelt dwell (詳しく述べる)の過去・過去分詞形
 □ incidentally 付随して □ accentuate 強調する □ induce 誘発する
 □ intensify 強める □ free intercourse 自由交際 □ Damon and Pythias ダ
 モンとピュティアス《ギリシャ神話の登場人物》 □ Achilles and Patroclus アキ
 レスとパトロクロス《ギリシャ神話の登場人物》 □ parlance 専門[業界]用語

those which bound David and Jonathan.

It is not surprising, however, that the virtues and teachings unique in the Precepts of Knighthood did not remain circumscribed to the military class. This makes us hasten to the consideration of the influence of Bushido on the nation at large.

□ David and Jonathan ダビデとヨナタン《旧約聖書『サムエル記上』》 □ virtue
徳 □ circumscribe ～を制限する □ hasten 急いで～する

Chapter 15

The Influence of Bushido



Thus far we have brought into view only a few of the more prominent peaks which rise above the range of knightly virtues, in themselves so much more elevated than the general level of our national life. As the sun in its rising first tips the highest peaks with russet hue, and then gradually casts its rays on the valley below, so the ethical system which first enlightened the military order drew in course of time followers from amongst the masses. Democracy raises up a natural prince for its leader, and aristocracy infuses a princely spirit among the people. Virtues are no less contagious than vices. "There needs but one wise man in a company, and all are wise, so rapid is the contagion," says Emerson. No social class or caste can resist the diffusive power of moral influence.

- prominent 突出した □ russet hue 茜色 □ enlightened 啓発された
□ democracy 民主主義 □ aristocracy 貴族政治 □ princely 王侯貴族の
□ contagious 伝染しやすい □ contagion 感化、伝染 □ caste カースト、階級
□ diffusive 拡散性の

Prate as we may of the triumphant march of Anglo-Saxon liberty, rarely has it received impetus from the masses. Was it not rather the work of the squires and *gentlemen*? Very truly does M. Taine say, “These three syllables, as used across the channel, summarise the history of English society.” Democracy may make self-confident retorts to such a statement and fling back the question — “When Adam delved and Eve span, where then was the gentleman?” All the more pity that a gentleman was not present in Eden! The first parents missed him sorely and paid a high price for his absence. Had he been there, not only would the garden have been more tastefully dressed, but they would have learned without painful experience that disobedience to Jehovah was disloyalty and dishonour, treason and rebellion.

What Japan was she owed to the samurai. They were not only the flower of the nation, but its root as well. All the gracious gifts of Heaven flowed through them. Though they kept themselves socially

□ prate 長々としたおしゃべり □ triumphant 勝利を取めた □ squire 地主
 □ Taine イボリート・テーヌ《フランスの哲学者、批評家、文学史家》 □ syllable
 音節 □ summarise 要約する □ fling back 言葉を投げ返す □ delve 耕す《古》
 □ span 紡ぐ《古》 □ tastefully 優雅に □ disobedience 不服従 □ disloyalty
 不忠 □ dishonour 不名誉 □ treason 背信 □ rebellion 反逆 □ gracious
 恵み深い

aloof from the populace, they set a moral standard for them and guided them by their example. I admit Bushido had its esoteric and exoteric teachings; these were eudemonic, looking after the welfare and happiness of the commonalty; those were aretaic, emphasising the practice of virtues for their own sake.

In the most chivalrous days of Europe, knights formed numerically but a small fraction of the population, but, as Emerson says,—“In English literature half the drama and all the novels, from Sir Philip Sidney to Sir Walter Scott, paint this figure (gentleman).” Write in place of Sidney and Scott, Chikamatsu and Bakin, and you have in a nutshell the main features of the literary history of Japan.

The innumerable avenues of popular amusement and instruction—the theatres, the story-tellers’ booths, the preacher’s dais, the musical recitations, the novels,—have taken for their chief theme the stories of the samurai. The peasants around the open fire in their huts never tire of repeating the

□aloof (地位などが)高みにいる □populace 民衆 □esoteric 秘められた
□exoteric 公開の □eudemonic 幸せと安寧を生じること □commonalty
平民 □aretaic 気高い □fraction ほんの・部 □Sir Philip Sidney フィリッ
プ・シドニー卿《イギリスの詩人、政治家》 □Sir Walter Scott ウォルター・スコ
ット卿 (1771-1832) 《スコットランドの詩人、作家》 □Chikamatsu 近松門
左衛門《江戸中期の浄瑠璃・歌舞伎作者》 □in a nutshell かいつまんでいえば
□innumerable 無数の □dais 演壇 □recitation 朗読

achievements of Yoshitsuné and his faithful retainer Benkéi, or of the two brave Soga brothers; the dusky urchins listen with gaping mouths until the last stick burns out and the fire dies in its embers, still leaving their hearts aglow with tale that is told. The clerks and the shop boys, after their day's work is over and the *amado*[†] of the store are closed, gather together to relate the story of Nobunaga and Hidéyoshi far into the night, until slumber overtakes their weary eyes and transports them from the drudgery of the counter to the exploits of the field. The very babe just beginning to toddle is taught to lisp the adventures of Momotaro, the daring conqueror of ogreland. Even girls are so imbued with the love of knightly deeds and virtues that, like Desdemona, they would seriously incline to devour with greedy ear the romance of the samurai.

The samurai grew to be the *beau ideal* of the whole race. "As among flowers the cherry is queen,

† Outside shutters.

□ Soga brothers 曾我兄弟《鎌倉時代初期の武士》 □ dusky 浅黒い □ urchin わんぱく小僧 □ ember 燃えさし □ aglow 輝いて □ slumber 眠り
 □ weary eye 疲れた目 □ drudgery 苦役 □ babe 幼児 □ toddle よちよち歩く □ lisp 舌足らずに話す □ ogreland 鬼ヶ島 □ Desdemona デズデモーナ
 《シェイクスピアの悲劇『オセロ』の登場人物》 □ devour 貪るように聞く
 □ greedy 貪欲な □ beau ideal 理想美《フランス語》

so among men the samurai is lord," so sang the populace. Debarred from commercial pursuits, the military class itself did not aid commerce; but there was no channel of human activity, no avenue of thought, which did not receive in some measure an impetus from Bushido. Intellectual and moral Japan was directly or indirectly the work of Knighthood.

Mr. Mallock, in his exceedingly suggestive book, *Aristocracy and Evolution*, has eloquently told us that "social evolution, in so far as it is other than biological, may be defined as the unintended result of the intentions of great men"; further, that historical progress is produced by a struggle "not among the community generally, to live, but a struggle amongst a small section of the community to lead, to direct, to employ, the majority in the best way." Whatever may be said about the soundness of his argument, these statements are amply verified in the part played by bushi in the social progress, so far as it went, of our Empire.

How the spirit of Bushido permeated all social

□ debar ～を禁止する □ impetus 刺激 □ exceedingly 非常に □ Mallock
ウィリアム・H・マロック《イギリスの作家、批評家》 □ Aristocracy and
Evolution『貴族主義と進化』 □ eloquently 雄弁に □ verified 検証された
□ permeate ～に浸透する

classes is also shown in the development of a certain order of men, known as *otoko-daté*, the natural leaders of democracy. Staunch fellows were they, every inch of them strong with the strength of massive manhood. At once the spokesmen and the guardians of popular rights, they had each a following of hundreds and thousands of souls who proffered, in the same fashion that samurai did to *daimio*, the willing service of “limb and life, of body, chattels, and earthly honour.” Backed by a vast multitude of rash and impetuous working men, these born “bosses” formed a formidable check to the rampancy of the two-sworded order.

In manifold ways has Bushido filtered down from the social class where it originated, and acted as leaven among the masses, furnishing a moral standard for the whole people. The Precepts of Knighthood, begun at first as the glory of the *élite*, became in time an aspiration and inspiration to the nation at large; and though the populace could not attain the moral height of those loftier souls,

□ staunch 忠実な、狭義心に富んだ □ proffer ～を差し出す □ limb and life 心身生命 □ chattel 家財 □ rampancy はびこること □ two-sworded order 帯刀階級 □ leaven 酵母 □ aspiration 野心 □ lofty 気高い

yet *Yamato Damashii*, the Soul of Japan, ultimately came to express the *Volksgeist* of the Island Realm. If religion is no more than “Morality touched by emotion,” as Matthew Arnold defines it, few ethical systems are better entitled to the rank of religion than Bushido. Motoöri has put the mute utterance of the nation into words when he sings:

“Isles of blest Japan!
Should your Yamato spirit
Strangers seek to scan,
Say—scenting morn’s sunlit air,
Blows the cherry wild and fair!”

Yes, the *sakura*[†] has for ages been the favourite of our people and the emblem of our character. Mark particularly the terms of definition which the poet uses, the words the *wild cherry flower scenting the morning sun*.

† *Cerasus pseudo-cerasus*, Lindley.

□ Matthew Arnold マシュー・アーノルド《イギリスの詩人、評論家》 □ entitled to ～する資格がある □ Motoöri 本居宣長《江戸中期の国学者》 □ mute utterance 声なき声 □ isle 島《詩語》 □ blest bless (～を祝福する)の過去分詞形 □ scent ～を匂いで満たす

The Yamato spirit is not a tame, tender plant, but a wild—in the sense of natural—growth; it is indigenous to the soil; its accidental qualities it may share with the flowers of other lands, but in its essence it remains the original, spontaneous outgrowth of our clime. But its nativity is not its sole claim to our affection. The refinement and grace of its beauty appeal to *our* æsthetic sense as no other flower can. We cannot share the admiration of the Europeans for their roses, which lack the simplicity of our flower. Then, too, the thorns that are hidden beneath the sweetness of the rose, the tenacity with which she clings to life, as though loth or afraid to die rather than drop untimely, preferring to rot on her stem; her showy colours and heavy odours—all these are traits so unlike our flower, which carries no dagger or poison under its beauty, which is ever ready to depart life at the call of nature, whose colours are never gorgeous, and whose light fragrance never palls. Beauty of colour and of form is limited in its showing; it is a fixed quality of existence, whereas

□tame 飼いならされた □indigenous 原産の、土着の □spontaneous 自然発生的な □nativity 出生、誕生 □refinement 洗練 □thorn トゲ
□tenacity 執着 □loth 嫌がって □odour 香り □trait 特性 □pall 飽きさせる

fragrance is volatile, ethereal as the breathing of life. So in all religious ceremonies frankincense and myrrh play a prominent part. There is something spirituelle in redolence. When the delicious perfume of the sakura quickens the morning air, as the sun in its course rises to illumine first the isles of the Far East, few sensations are more serenely exhilarating than to inhale, as it were, the very breath of beauteous day.

When the Creator Himself is pictured as making new resolutions in His heart upon smelling a sweet savour (Gen. viii. 21), is it any wonder that the sweet-smelling season of the cherry blossom should call forth the whole nation from their little habitations? Blame them not, if for a time their limbs forget their toil and moil and their hearts their pangs and sorrows. Their brief pleasure ended, they return to their daily task with new strength and new resolutions. Thus in ways more than one is the sakura the flower of the nation.

Is, then, this flower, so sweet and evanescent,

□ volatile 移ろいやすい □ ethereal この世のものとは思えない

□ frankincense 乳香 □ myrrh 没薬 □ spirituelle 霊的な □ redolence 芳香

□ serenely 安らかで穏やかな様子で □ exhilarating 気分爽快な □ inhale ～

を吸い込む □ beauteous 美しい □ savour 香り □ habitation 住まい □ toil

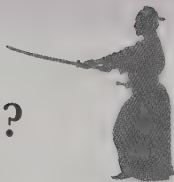
and moil あくせく働く □ evanescent 儂い

blown whithersoever the wind listeth, and, shedding
a puff of perfume, ready to vanish forever, is this
flower the type of the Yamato spirit? Is the soul of
Japan so frailly mortal?

□ whithersoever へするところへはどこへでも《古》 □ listeth list (望む) の直説
法三人称単数現在形《古》 □ frailly もろく

Chapter 16

Is Bushido Still Alive?



Has Western civilisation, in its march through our land, already wiped out every trace of its ancient discipline? It were a sad thing if a nation's soul could die so fast. That were a poor soul that could succumb so easily to extraneous influences.

The aggregate of psychological elements which constitute a national character is as tenacious as the “irreducible elements of species, of the fins of the fish, of the beak of the bird, of the tooth of the carnivorous animal.” In his recent book, full of shallow asseverations and brilliant generalisations, M. LeBon[†] says: “The discoveries due to the intelligence are the common patrimony

[†] *The Psychology of Peoples*, p. 33.

- succumb 屈服する □ extraneous 外来の □ aggregate 集合体
□ tenacious 執拗な □ irreducible 削減することができない □ carnivorous
肉食の □ asseveration 断言 □ generalisation 概括 □ patrimony 遺産

of humanity; qualities or defects of character constitute the exclusive patrimony of each people: they are the firm rock which the waters must wash day by day for centuries, before they can wear away even its external asperities.” These are strong words and would be highly worth pondering over, provided there were qualities and defects of character which *constitute the exclusive patrimony* of each people. Schematising theories of this sort had been advanced long before LeBon began to write his book, and they were exploded long ago by Theodor Waitz and Hugh Murray. In studying the various virtues instilled by Bushido, we have drawn upon European sources for comparison and illustrations, and we have seen that no one quality of character was its *exclusive* patrimony. It is true the aggregate of moral qualities presents a quite unique aspect. It is this aggregate which Emerson names a “compound result into which every great force enters as an ingredient.” But, instead of making it, as LeBon does, an exclusive patrimony of a race or people,

□ asperity 荒々しさ □ schematise 図式化する □ Theodor Waitz テオドール・ヴァイツ《ドイツの心理学者、人類学者》 □ Hugh Murray ヒュー・マレー《イギリスの地理学者》 □ instill (思想などを)吹き込む □ aggregate 集合体
□ ingredient 構成要素

the Concord philosopher calls it “an element which unites the most forcible persons of every country; makes them intelligible and agreeable to each other; and is somewhat so precise that it is at once felt if an individual lack the Masonic sign.”

The character which Bushido stamped on our nation and on the samurai in particular, cannot be said to form “an irreducible element of species,” but nevertheless as to the vitality which it retains there is no doubt. Were Bushido a mere physical force, the momentum it has gained in the last seven hundred years could not stop so abruptly. Were it transmitted only by heredity, its influence must be immensely widespread. Just think, as M. Cheysson, a French economist, has calculated, that, supposing there be three generations in a century, “each of us would have in his veins the blood of at least twenty millions of the people living in the year 1000 A.D.” The merest peasant that grubs the soil, “bowed by the weight of centuries,” has in his veins the blood of ages, and is thus brother to us as much as “to the ox.”

□ the Concord philosopher ラルフ・ウォルド・エマソン《アメリカの思想家、作家》のこと □ unite ～を結びつける □ forcible 力強い □ Masonic フリーメイソンの □ vitality 活力 □ momentum 勢い □ abruptly 急に □ transmit 伝わる □ heredity 遺伝 □ Cheysson エミール・シェイソン《フランスの技師、経済学者》 □ peasant 小作農 □ grub ～を掘る

An unconscious and irresistible power, Bushido has been moving the nation and individuals. It was an honest confession of the race when Yoshida Shôin, one of the most brilliant pioneers of Modern Japan, wrote on the eve of his execution the following stanza:

“Full well I knew this course must end in death;
It was Yamato spirit urged me on
To dare whate’er betide.”

Unformulated, Bushido was and still is the animating spirit, the motor force of our country.

Mr. Ransome says that “there are three distinct Japans in existence side by side to-day,—the old, which has not wholly died out; the new, hardly yet born except in spirit; and the transition, passing now through its most critical throes.” While this is very true in most respects, and particularly as regards tangible and concrete institutions, the statement, as applied to fundamental ethical notions, requires

□ confession 告白 □ Yoshida Shôin 吉田松陰 □ stanza 詩歌の節 □ betide
～に降りかかる《古》 □ unformulated 体系化されていない □ animate ～を活
気づける □ Ransome ジョン・クロウ・ランサム《アメリカの詩人、評論家》
□ throe 激痛

some modification; for Bushido, the maker and product of Old Japan, is still the guiding principle of the transition and will prove the formative force of the new era.

The great statesmen who steered the ship of our state through the hurricane of the Restoration and the whirlpool of national rejuvenation, were men who knew no other moral teaching than the Precepts of Knighthood. Some writers[†] have lately tried to prove that the Christian missionaries contributed an appreciable quota to the making of New Japan. I would fain render honour to whom honour is due; but this honour can as yet hardly be accorded to the good missionaries. More fitting it will be to their profession to stick to the scriptural injunction of preferring one another in honour, than to advance a claim in which they have no proofs to back them. For myself, I believe that Christian missionaries are doing

† Speer: *Missions and Politics in Asia*, Lecture IV., pp. 189-192;
Dennis: *Christian Missions and Social Progress*, vol. i., p. 32, vol. ii., 70, etc.

□ principle 原理 □ formative 形作る □ the Restoration 王政復古
□ whirlpool 混乱、渦 □ rejuvenation 再生、一新 □ contribute 貢献する
□ appreciable 相当な □ quota 割合 □ fain 喜んで～して《古》 □ scriptural
聖書の □ injunction 訓令

great things for Japan—in the domain of education, and especially of moral education:—only, the mysterious though not the less certain working of the Spirit is still hidden in divine secrecy. Whatever they do is still of indirect effect. No, as yet Christian missions have effected but little visible in moulding the character of New Japan. No, it was Bushido, pure and simple, that urged us on for weal or woe. Open the biographies of the makers of Modern Japan—of Sakuma, of Saigo, of Okubo, of Kido, not to mention the reminiscences of living men such as Ito, Okuma, Itagaki, etc.,—and you will find that it was under the impetus of samuraihood that they thought and wrought. When Mr. Henry Norman declared, after his study and observation of the Far East, that the only respect in which Japan differed from other oriental despotisms lay in “the ruling influence among her people of the strictest, loftiest, and the most punctilious codes of honour that man has ever devised,” he touched the mainspring which has made New Japan what she is, and which will

□moulding 鑄造 □weal or woe 良し悪し □Sakuma 佐久間象山 □Okubo 大久保利通 □Kido 木戸孝允 □reminiscence 懷古談 □Ito 伊藤博文
□Okuma 大隈重信 □Itagaki 板垣退助 □wrought work の過去形《古》
□Henry Norman ヘンリー・ノーマン《イギリスのジャーナリスト》 □lofty 高尚な
□punctilious 厳密な □mainspring 原動力

make her what she is destined to be.[†]

The transformation of Japan is a fact patent to the whole world. Into a work of such magnitude various motives naturally entered; but if one were to name the principal, one would not hesitate to name Bushido. When we opened the whole country to foreign trade, when we introduced the latest improvements in every department of life, when we began to study Western politics and sciences, our guiding motive was not the development of our physical resources and the increase of wealth; much less was it a blind imitation of Western customs.

A close observer of oriental institutions and peoples has written:

“We are told every day how Europe has influenced Japan, and forget that the change in those islands was entirely self-generated, that Europeans did not teach Japan, but that Japan of herself chose to learn from Europe methods of organisation, civil

† *The Far East*, P. 375.

□ destined ~の運命にある □ magnitude 巨大さ □ principal 主役 □ A close observer メレディス・タウンゼント《イギリスのジャーナリスト》のこと
□ self-generated 自然発生した

and military, which have so far proved successful. She imported European mechanical science, as the Turks years before imported European artillery. That is not exactly influence," continues Mr. Townsend, "unless, indeed, England is influenced by purchasing tea in China. Where is the European apostle," asks our author, "or philosopher or statesman or agitator, who has re-made Japan?"†

Mr. Townsend has well perceived that the spring of action which brought about the changes in Japan lay entirely within our own selves; and if he had only probed into our psychology, his keen powers of observation would easily have convinced him that this spring was no other than Bushido. The sense of honour which cannot bear being looked down upon as an inferior power, — that was the strongest of motives. Pecuniary or industrial considerations were awakened later in the process of transformation.

The influence of Bushido is still so palpable that

† Meredith Townsend, *Asia and Europe*, p. 28.

□artillery 砲術 □apostle 伝道者 □agitator 煽動家 □perceive ～を見抜く
□probe 精査する □inferior 劣等の □pecuniary 金銭上の □palpable
明らかな

he who runs may read. A glimpse into Japanese life will make it manifest. Read Hearn, the most eloquent and truthful interpreter of the Japanese mind, and you see the working of that mind to be an example of the working of Bushido. The universal politeness of the people, which is the legacy of knightly ways, is too well known to be repeated anew. The physical endurance, fortitude, and bravery that “the little Jap” possesses, were sufficiently proved in the Chino-Japanese war.[†] “Is there any nation more loyal and patriotic?” is a question asked by many; and for the proud answer, “There is not,” we must thank the Precepts of Knighthood.

On the other hand, it is fair to recognise that for the very faults and defects of our character, Bushido is largely responsible. Our lack of abstruse philosophy—while some of our young men have already gained international reputation in scientific

[†] Among other works on the subject, read Eastlake and Yamada on *Heroic Japan*, and Diosy on *The New Far East*.

□ glimpse 一瞥 □ manifest 一目瞭然の □ Hearn ラフカディオ・ハーン
□ legacy 遺産 □ anew 改めて □ Chino-Japanese war 日清戦争《1894-1895》
□ fault 欠点 □ defect 短所 □ abstruse 深遠な

researches, not one has achieved anything in philosophical lines—is traceable to the neglect of metaphysical training under Bushido's regimen of education. Our sense of honour is responsible for our exaggerated sensitiveness and touchiness; and if there is the conceit in us with which some foreigners charge us, that, too, is a pathological outcome of honour.

Have you seen in your tour of Japan many a young man with unkempt hair, dressed in shabbiest garb, carrying in his hand a large cane or a book, stalking about the streets with an air of utter indifference to mundane things? He is the *shoséi* (student), to whom the earth is too small and the heavens are not high enough. He has his own theories of the universe and of life. He dwells in castles of air and feeds on ethereal words of wisdom. In his eyes beams the fire of ambition; his mind is athirst for knowledge. Penury is only a stimulus to drive him onward; worldly goods are in his sight shackles to his character. He is the repository of loyalty

- traceable (原因などを)帰することができる □metaphysical 形而上学の
□regimen 養成法 □exaggerated 大げさな □touchiness 激しやすさ
□pathological 病的な □unkempt ぼさぼさの □shabby ぼろぼろの
□garb 服装 □ethereal 霊妙な □athirst ～を渴望して □penury 貧窮
□shackle ～を束縛する □repository 宝庫

and patriotism. He is the self-imposed guardian of national honour. With all his virtues and his faults, he is the last fragment of Bushido.

Deep-rooted and powerful as is still the effect of Bushido, I have said that it is an unconscious and mute influence. The heart of the people responds, without knowing a reason why, to any appeal made to what it has inherited, and hence the same moral idea expressed in a newly translated term and in an old Bushido term, has a vastly different degree of efficacy. A backsliding Christian, whom no pastoral persuasion could help from downward tendency, was reverted from his course by an appeal made to his loyalty, the fidelity he once swore to his Master. The word "Loyalty" revived all the noble sentiments that were permitted to grow lukewarm. A party of unruly youths engaged in a long-continued "students' strike" in a college, on account of their dissatisfaction with a certain teacher, disbanded at two simple questions put by the Director, — "Is your professor a worthy character? If so, you ought to respect him and keep

□ mute 無言の □ efficacy 有効性 □ backslide 墮落する □ pastoral 牧師の
□ revert 元の状態に戻る □ fidelity 忠義 □ lukewarm 中途半端な □ unruly
野放図な □ dissatisfaction 不満 □ disband 解散する

him in the school. Is he weak? If so, it is not manly to push a falling man.” The scientific incapacity of the professor, which was the beginning of the trouble, dwindled into insignificance in comparison with the moral issues hinted at. By arousing the sentiments nurtured by Bushido, moral renovation of great magnitude can be accomplished.

One cause of the failure of mission work is that most of the missionaries are entirely ignorant of our history—“What do we care for heathen records?” some say—and consequently estrange their religion from the habits of thought we and our forefathers have been accustomed to for centuries past. Mocking a nation’s history?—as though the career of any people—even of the lowest African savages possessing no record—were not a page in the general history of mankind, written by the hand of God Himself. The very lost races are a palimpsest to be deciphered by a seeing eye. To a philosophic and pious mind the races themselves are marks of Divine chirography clearly traced in black and white as on

- incapacity 無能 □ dwindle into 減少して～になる □ insignificance 無意味
□ nurtur 育む □ heathen 異教徒 □ estrange 疎遠にする □ forefather 祖先
□ mock あざ笑う □ palimpsest 古文書 □ decipher 解読する
□ pious 敬虔な □ Divine 神の □ chirograph 証書

their skin; and if this simile holds good, the yellow race forms a precious page inscribed in hieroglyphics of gold! Ignoring the past career of a people, missionaries claim that Christianity is a new religion, whereas, to my mind, it is an “old, old story,” which, if presented in intelligible words, —that is to say, if expressed in the vocabulary familiar in the moral development of a people, —will find easy lodgment in their hearts, irrespective of race or nationality. Christianity in its American or English form—with more of Anglo-Saxon freaks and fancies than grace and purity of its Founder—is a poor scion to graft on Bushido stock. Should the propagator of the new faith uproot the entire stock, root, and branches, and plant the seeds of the Gospel on the ravaged soil? Such a heroic process may be possible—in Hawaii, where, it is alleged, the Church militant had complete success in amassing spoils of wealth itself, and in annihilating the aboriginal race; such a process is most decidedly impossible in Japan—nay, it is a process which Jesus Himself would never have

□inscribe 文字を刻む □hieroglyphic 象形文字 □lodgment 宿舎 □freak
気まぐれ □fancy 幻想 □scion 接ぎ木 □graft 接ぎ木する □propagator
伝道者 □Gospel 福音 □ravaged 荒れ果てた □amass 大量に収集する
□aboriginal 先住民の

adopted in founding His kingdom on earth.

It behooves us to take more to heart the following words of a saintly man, devout Christian, and profound scholar:

“Men have divided the world into heathen and Christian, without considering how much good may have been hidden in the one or how much evil may have been mingled with the other. They have compared the best part of themselves with the worst of their neighbours, the ideal of Christianity with the corruption of Greece or of the East. They have not aimed at impartiality, but have been contented to accumulate all that could be said in praise of their own, and in dispraise of other forms of religion.”†

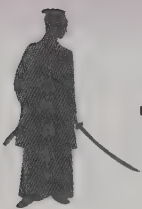
But, whatever may be the error committed by individuals, there is little doubt that the fundamental principle of the religion they profess is a power which we must take into account in reckoning the future of Bushido, whose days seem to be already numbered.

† Jowett, *Sermons on Faith and Doctrine*, ii.

□ behoove (人)にとって義務である □ Christian, and profound scholar ベンジャミン・ジョエット《イギリスの神学者、古典学者》のこと □ mingle 混ざる
□ corruption 墮落 □ content ～を満足させる □ accumulate 集める
□ dispraise ～をけなす

Ominous signs are in the air that betoken its future.
Not only signs, but redoubtable forces are at work to
threaten it.

□ ominous sign 凶兆 □ betoken ~の前兆となる



Chapter 17

The Future of Bushido

Few historical comparisons can be more judiciously made than between the Chivalry of Europe and the Bushido of Japan, and, if history repeats itself, it certainly will do with the fate of the latter what it did with that of the former. The particular and local causes for the decay of chivalry which St. Palaye gives, have, of course, little application to Japanese conditions; but the larger and more general causes that helped to undermine knighthood and chivalry in and after the Middle Ages are as surely working for the decline of Bushido.

One remarkable difference between the experience of Europe and of Japan is, that whereas in Europe, when chivalry was weaned from feudalism and was adopted by the Church, it obtained a fresh

- judiciously 賢明に □ St. Palaye サン・パレイエ《フランスの辞書学者》
□ decay 衰える □ application 妥当性 □ undermine 弱体化させる □ wean
引き離す

lease of life, in Japan no religion was large enough to nourish it; hence, when the mother institution, feudalism, was gone, Bushido, left an orphan, had to shift for itself. The present elaborate military organisation might take it under its patronage, but we know that modern warfare can afford little room for its continuous growth. Shintoism, which fostered it in its infancy, is itself superannuated. The hoary sages of ancient China are being supplanted by the intellectual parvenu of the type of Bentham and Mill. Moral theories of a comfortable kind, flattering to the Chauvinistic tendencies of the time, and therefore thought well adapted to the need of this day, have been invented and propounded; but as yet we hear only their shrill voices echoing through the columns of yellow journalism.

Principalities and powers are arrayed against the Precepts of Knighthood. Already, as Veblen says, “the decay of the ceremonial code—or, as it is otherwise called, the vulgarisation of life—among the industrial classes proper, has become one of the

□ a fresh lease of life 新たな寿命 □ under the patronage 保護の下に
□ superannuated 時代遅れの □ hoary 古くなった、老朽化した □ parvenu
成り上がり者《フランス語》 □ Bentham ジェレミー・ベンサム《イギリスの法学者》 □ Mill ミル《ジェームズ・ミルとその息子ジョン・スチュワート・ミル。共にイギリスの哲学者》 □ propound 提唱する □ yellow journalism 扇情的ジャーナリズム □ Veblen ソースティン・ヴェブレン《アメリカの経済学者、社会学者》 □ vulgarisation 卑俗化

chief enormities of latter-day civilisation in the eyes of all persons of delicate sensibilities.” The irresistible tide of triumphant democracy, which can tolerate no form or shape of trust,—and Bushido was a trust organised by those who monopolised reserve capital of intellect and culture, fixing the grades and value of moral qualities,—is alone powerful enough to engulf the remnant of Bushido. The present societary forces are antagonistic to petty class spirit, and chivalry is, as Freeman severely criticises, a class spirit. Modern society, if it pretends to any unity, cannot admit “purely personal obligations devised in the interests of an exclusive class.”† Add to this the progress of popular instruction, of industrial arts and habits, of wealth and city-life,—then we can easily see that neither the keenest cuts of samurai sword nor the sharpest shafts shot from Bushido’s boldest bows can aught avail. The state built upon the rock of Honour and fortified by the same—shall we call

† *Norman Conquest*, vol. v., p. 482.

□ monopolise ～を独占する □ engulf ～を飲み込む □ remnant 名残
 □ antagonistic 敵対する □ petty 狭量な □ Freeman エドワード・フリーマン
 《イギリスの歴史家》 □ aught とうてい《古》 □ avail 役立つ □ fortified 要塞化された

it the *Ehrenstaat*, or, after the manner of Carlyle, the Heroarchy?—is fast falling into the hands of quibbling lawyers and gibbering politicians armed with logic-chopping engines of war. The words which a great thinker used in speaking of Theresa and Antigone may aptly be repeated of the samurai, that “the medium in which their ardent deeds took shape is forever gone.”

Alas for knightly virtues! alas for samurai pride! Morality ushered into the world with the sound of bugles and drums, is destined to fade away as “the captains and the kings depart.”

If history can teach us anything, the state built on martial virtues—be it a city like Sparta or an Empire like Rome—can never make on earth a “continuing city.” Universal and natural as is the fighting instinct in man, fruitful as it has proved to be of noble sentiments and manly virtues, it does not comprehend the whole man. Beneath the instinct to fight there lurks a diviner instinct—to love. We have seen that Shintoism, Mencius, and Wan Yang

- Ehrenstaat 名誉国家 □ Heroarchy 英雄国家 □ quibbling 言い逃れの
□ gibbering 訳がわからないぐらいの早口でまくしたてる □ logic-chopping
理屈をこねること □ Theresa テレサ《バイロンの作品『マゼッパ』の登場人物》
□ Antigone アンティゴネ《ギリシャ神話に登場するオイディプス王の娘》
□ aptly 適切に □ ardent 情熱的な □ destined 運命にある □ lurk 潜在する
□ divine 神聖な

Ming, have all clearly taught it; but Bushido and all other militant types of ethics, engrossed doubtless, with questions of immediate practical need, too often forgot duly to emphasise this fact. Life has grown larger in these latter times. Callings nobler and broader than a warrior's claim our attention to-day. With an enlarged view of life, with the growth of democracy, with better knowledge of other peoples and nations, the Confucian idea of benevolence—dare I also add the Buddhist idea of pity?—will expand into the Christian conception of love. Men have become more than subjects, having grown to the estate of citizens; nay, they are more than citizens—being men. Though war clouds hang heavy upon our horizon, we will believe that the wings of the angel of peace can disperse them. The history of the world confirms the prophecy that “the meek shall inherit the earth.” A nation that sells its birthright of peace, and backslides from the front rank of industrialism into the file of fillibusterism, makes a poor bargain indeed!

□ engross ～を没頭させる □ duly 正當に □ estate 地位 □ prophecy 預言
□ meek おとなしい □ birthright 生まれながら持つ權利 □ backslide 後戻り
する □ industrialism 産業主義 □ fillibusterism 侵略主義

When the conditions of society are so changed that they have become not only adverse but hostile to Bushido, it is time for it to prepare for an honourable burial. It is just as difficult to point out when chivalry dies, as to determine the exact time of its inception. Dr. Miller says that chivalry was formally abolished in the year 1559, when Henry II. of France was slain in a tournament. With us, the edict formally abolishing feudalism in 1870 was the signal to toll the knell of Bushido. The edict, issued five years later, prohibiting the wearing of swords, rang out the old, “the unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise,” it rang in the new age of “sophisters, economists, and calculators.”

It has been said that Japan won her late war with China by means of Murata guns and Krupp cannon; it has been said the victory was the work of a modern school-system; but these are less than half-truths. Does ever a piano, be it of the choicest workmanship of Ehrbar or Steinway burst forth

□ inception 始まり □ Henry II アンリ2世《フランス王》 □ 1870 1871年の誤り □ edict 布告 □ toll (鐘を鳴らして) ~を知らせる □ knell 弔鐘
 □ unbought 買ったものではない □ sophister 詭弁家 □ Murata gun 村田銃
 《日本初の国産小銃》 □ Krupp cannon クルップ砲《ドイツのクルップ社が発明した鉄鋼の砲》 □ Ehrbar エルバー《ピアノメーカー》 □ Steinway スタインウェイ《ピアノメーカー》

into the Rhapsodies of Liszt or the Sonatas of Beethoven, without a master's hand? Or, if guns win battles, why did not Louis Napoleon beat the Prussians with his *Mitrailleuse*, or the Spaniards with their Mausers the Filipinos, whose arms were no better than the old-fashioned Remingtons? Needless to repeat what has grown a trite saying, — that it is the spirit that quickeneth, without which the best of implements profiteth but little. The most improved guns and cannon do not shoot of their own accord; the most modern educational system does not make a coward a hero. No! What won the battles on the Yalu, in Corea and Manchuria, were the ghosts of our fathers, guiding our hands and beating in our hearts. They are not dead, those ghosts, the spirits of our warlike ancestors. To those who have eyes to see, they are clearly visible. Scratch a Japanese of the most advanced ideas, and he will show a samurai. The great inheritance of honour, of valour, and of all martial virtues is, as Professor Cramb very fitly expresses it, “but ours on trust, the fief inalienable of

□ Rhapsody 狂詩曲 □ Liszt フランツ・リスト □ Beethoven ルートヴィヒ・ヴァン・ベートーヴェン □ Louis Napoleon ルイ・ナポレオン《フランス第二帝政の皇帝》 □ Mitrailleuse 機関銃、ミトラユーズ □ Mauser モーゼル銃 □ Remington レミントン銃 □ trite 使い古された □ fitly 適切に □ fief 領地 □ inalienable 奪うことができない

the dead and of the generations to come,” and the summons of the present is to guard this heritage, nor to bate one jot of the ancient spirit; the summons of the future will be so to widen its scope as to apply it in all walks and relations of life.

It has been predicted—and predictions have been corroborated by the events of the last half-century—that the moral system of Feudal Japan, like its castles and its armouries, will crumble into dust, and new ethics rise phoenix-like to lead New Japan in her path of progress. Desirable and probable as the fulfilment of such a prophecy is, we must not forget that a phoenix rises only from its own ashes, and that it is not a bird of passage, neither does it fly on pinions borrowed from other birds. “The Kingdom of God is within you.” It does not come rolling down the mountains, however lofty; it does not come sailing across the seas, however broad. “God has granted,” says the Koran, “to every people a prophet in its own tongue.” The seeds of the Kingdom, as vouched for and apprehended by the

□summons 召喚 □bate 弱める《古》 □corroborate 裏付ける □armoury
武器庫 □crumble 粉々に崩れる □pinion 翼 □lofty そびえるほどの
□Koran コーラン □vouch 保証する □apprehend 感知する

Japanese mind, blossomed in Bushido. Now its days are closing—sad to say, before its full fruition—and we turn in every direction for other sources of sweetness and light, of strength and comfort, but among them there is as yet nothing found to take its place. The profit-and-loss philosophy of utilitarians and materialists finds favour among logic-choppers with half a soul. The only other ethical system which is powerful enough to cope with utilitarianism and materialism is Christianity, in comparison with which Bushido, it must be confessed, is like “a dimly burning wick” which the Messiah was proclaimed not to quench, but to fan into a flame. Like His Hebrew precursors, the prophets—notably Isaiah, Jeremiah, Amos, and Habakkuk—Bushido laid particular stress on the moral conduct of rulers and public men and of nations, whereas the ethics of Christ, which deal almost solely with individuals and His personal followers, will find more and more practical application as individualism, in its capacity of a moral factor, grows in potency.

- fruition 成就 □ profit-and-loss philosophy 損得哲学 □ utilitarian 功利主義者 □ materialist 唯物論者 □ utilitarianism 功利主義 □ materialism 唯物論 □ dimly 薄暗く □ quench (火・明かりなどを)消す □ precursor 先駆者 □ Amos アモス《旧約聖書『アモス書』を書いたとされるテコアの牧者》 □ Habakkuk ハバクク《旧約聖書『ハバクク書』を書いたとされる人物》 □ potency 勢力

The domineering, self-assertive, so-called master-morality of Nietzsche, itself akin in some respects to Bushido, is, if I am not greatly mistaken, a passing phase or temporary reaction against what he terms, by morbid distortion, the humble, self-denying slave-morality of the Nazarene.

Christianity and materialism (including utilitarianism) — or will the future reduce them to still more archaic forms of Hebraism and Hellenism? — will divide the world between them. Lesser systems of morals will ally themselves to either side for their preservation. On which side will Bushido enlist? Having no set dogma or formula to defend, it can afford to disappear as an entity; like the cherry blossom it is willing to die at the first gust of the morning breeze. But a total extinction will never be its lot. Who can say that stoicism is dead? It is dead as a system; but it is alive as a virtue: its energy and vitality are still felt through many channels of life — in the philosophy of Western nations, in the jurisprudence of all the civilised world. Nay, wherever man struggles to raise

- domineering 支配的な □ self-assertive 自己主張する □ morbid 病的な
□ Hebraism ヘブライズム《ユダヤ人風・キリスト教風の文化性のこと》
□ Hellenism ヘレニズム《ギリシャ風の文化性のこと》 □ preservation 保存
□ enlist 積極的に支持する □ gust of breeze 一陣の風 □ stoicism 禁欲主義
□ jurisprudence 法学

himself above himself, wherever his spirit masters his flesh by his own exertions, there we see the immortal discipline of Zeno at work.

Bushido as an independent code of ethics may vanish, but its power will not perish from the earth; its schools of martial prowess or civic honour may be demolished, but its light and its glory will long survive their ruins. Like its symbolic flower, after it is blown to the four winds, it will still bless mankind with the perfume with which it will enrich life. Ages after, when its customaries will have been buried and its very name forgotten, its odours will come floating in the air as from a far-off, unseen hill, “the wayside gaze beyond”;—then in the beautiful language of the Quaker poet,

“The traveller owns the grateful sense
Of sweetness near, he knows not whence,
And, pausing, takes with forehead bare
The benediction of the air.”

- by one's own exertions 自力で □ Zeno ゼノン《古代ギリシャの哲学者。ストア学派の創始者》 □ prowess 武勇 □ demolish 取り壊す □ customary 慣習 □ wayside 路傍 □ the Quaker poet J・G・ホイッティアーのこと
□ whence その場所 □ benediction 祝福

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